

Another Look at

THE
CHRISTIAN
SABBATH

by J. L. TUCKER

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CONTENTS

	Page
Saved by Grace.....	5
Searching for Truth.....	14
The Law of God.....	19
What Others Say of the Law of God.....	21
The First Sabbath.....	28
An Unforgettable Experience	31
God Joins Man on the Sabbath.....	32
The Sabbath, God's Ensign.....	33
Sign of Jesus' Power.....	37
When Was The Sabbath Made?.....	39
The Sabbath Before Sinai.....	44
The Sabbath Command.....	46
Reason Enough	49
Christ and the Sabbath.....	53
The Apostles and the Sabbath.....	59
Who Made Sunday a Rest Day.....	66

Objections Made to the Bible Sabbath.....	72
(1) <i>Not Under the Law But Under Grace</i>	75
(2) <i>The Sabbath Given Only to the Jews</i>	78
(3) <i>The Sabbath Was Abolished at the Cross</i> ..	80
(4) <i>It Makes No Difference What Day We Keep . . . God Isn't Particular</i>	85
(5) <i>The New Testament Is Silent as to Any Command to Keep the Sabbath</i>	88
(6) <i>No One Knows Which Is the Original Sabbath Due to So Many Changes in the Calendar</i>	90
(7) <i>We Are Under the New Covenant and Have Nothing to Do With the Law or Sabbath</i>	92
(8) <i>Romans 10:4 Says the Law Ended . . . Therefore We Do Not Have to Keep the 4th Commandment</i>	103
(9) <i>Christ Fulfilled the Law . . . Thus it Terminated</i>	104
(10) <i>The Lord's Day, 'The First Day of the Week' Is To Be Kept . . . Revelation 1:10</i> ..	107
(11) <i>The Early Fathers After the Apostles Taught First-day Observance</i>	108
Two Laws Contrasted	114
Why Transgress the Commandments of God?.....	118
You Can Know the Truth.....	120

SAVED BY GRACE

Every Bible topic, every truth of God, every commandment of the Lord should be studied and understood in the light of the grace of God as seen in the gospel. God's grace is abounding. "Where sin abounded, grace did much more abound." Romans 5:20. Grace is so deep that the deepest and blackest sins are not beyond its reach. It is so high that it reaches the very throne of God, and is present at the mercy seat. It is so wide that it removes our sins as far from us as the east is from the west.

Grace is not a new theme found only in the New Testament, but it is so far reaching that every man who has ever lived has come under its beneficent rays; for we read, "The grace of God that bringeth salvation hath appeared to all men." Titus 2:11. The grace of God was as abundant in the days of Adam, Moses, Job, Abraham, and Joseph as it is today. They, as we, were wholly and only saved by the grace of God. All who enter heaven from any and every age of human history will do so because they were saved by grace. Not a single individual will be there because he was saved by human works. Heaven is reached by grace and by grace alone. See Exodus 34:6; Romans 4:6; Acts 4:12; Romans 3:20; Romans 5:1; Galatians 2:16, 21.

Perhaps no charge is brought against those who obey God respecting the Sabbath of the fourth commandment

more frequently than the claim, "They teach salvation by the works of the law." They are accused of legalism, of mixing law and grace and depending partially on grace and partially on keeping the law to be saved. No charge could be further from the truth.

A young man came to my study one time with his Bible and notebook, affirming he had come to straighten me out. "About what?" I inquired. "About trying to be saved by human works, keeping the law respecting the Sabbath," he answered. I replied, "My brother, I appreciate your concern and your courage; but before you consume your time and mine, let me tell you what I believe on this matter. I do believe in good works, clean living, tithe paying, sacrificial giving to the cause of God, helping the needy, Bible study, prayer, baptism by immersion, communion services, Sabbath-keeping, and many other things taught in the Bible; but I do none of them hoping thereby to be saved. If I could multiply my efforts for good ten thousand fold I could not pay the debt of one sin. 'Jesus paid it all; all to Him I owe!' It is not my doing that counts, it's what He did on Calvary. It's my trusting in what has already been done for me that affords salvation. I do these love works of service and obedience to God because I love Him. He said, "If ye love me, keep my commandments." John 14:15. And I do love Him. Salvation is a free gift. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

The young man looked at me in amazement and

asked, "Honestly, Mr. Tucker, is that what you believe? Don't you keep the Sabbath in order to be saved as I have been told?" "No, my brother, you have been told wrong. True Sabbath observers keep the Sabbath because they are saved. An unsaved, out-of-Christ man could not keep a "holy day" holy, for sacred things are not sacred to him. Service acceptable to God must be from the heart and only Jesus the Creator can create a new heart in man."

"Why do people say such things about Sabbathkeepers if they believe as you do?" he inquired. "I don't know unless they got their information from a twisted, prejudiced source the same as you did. Only one in ten thousand like you will come directly and get their information first hand; but most will be content to go on telling others the "hearsay" that gossip and prejudice passed on to them.

There is a place in the Christian life for baptism, for the communion service, for Sabbathkeeping, for faithfulness in stewardship, and for zeal in good works; but their place is not to earn forgiveness of sin or the favor of God. A man is not considered a legalist if he obeys and honors his parents, as the fifth commandment says. Why should he be called a legalist if he obeys and honors his God by keeping the fourth commandment, when that obedience springs from love for God.

The ten commandments were not given as a means of salvation but as a standard of right. It was given orally to man in his state of innocence in the Garden of

Eden. It was transgression of that law that brought about sin, for "sin is the transgression of the law." I John 3:4. And Paul adds, "Where no law is, there is no transgression." Romans 4:15; and "By the law is the knowledge of sin." Romans 3:20. See also Romans 5:13.

The apostle James, by inspiration, tells us the ten commandments are a looking glass that reveal the need of the natural, sinful life. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22-25.

A looking glass cannot wash away the dirt it may reveal, it cannot comb the unsightly hair, or rightly arrange the garments which are out of order; it can only reveal the need. So it is with the law of God; it cannot cleanse or save, but it does reveal the need and thus points to the Lamb of God Who only can take away sin. He alone is the fountain for cleansing. We do not break the mirror because it does not wash us after revealing dirt, so why throw away the ten commandments because they point out sin?

There is nothing wrong with the law. The trouble is with us—with all mankind. "For we know that the law

is spiritual: but I am carnal, sold under sin.” Romans 7:14. Shall we crucify the spiritual law or the carnal man? Paul answers the question by saying, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. It was the “old man” (Ephesians 4:22), the carnal Paul, that was crucified, not the holy, spiritual law.

In Job 25:4 the great question is asked “How can a man be justified with God?” So much is involved in the right answer. We must have a Bible answer: — God’s answer. It is plain from scripture that all have sinned (Romans 3:23); that the wages of sin is death (Romans 6:23); that “death passed upon all men” (Romans 5:12.) We all stand in need of justification. Does God abrogate His violated law, the transgression of which is sin? He does not. “Do we then make void the law through faith?” is the inquiry of Paul. His answer should never be forgotten: “GOD FORBID: YEA, WE ESTABLISH THE LAW!” Romans 3:31. So the true doctrine of justification by faith must uphold the just claims of the law against the transgressor and at the same time take care of his penalty without doing away with the violated law.

Paul writes of some of Corinth who once were vile, fornicators, idolators, drunkards, thieves, as having been washed, sanctified and “justified in the name of the Lord Jesus and by the Spirit of our God.” I Corinthians 6:9-11. Here we see that justification is a possibility and none need be in despair. But the question is HOW? What is the process?

“The wages of sin is death.” And we have found that “all have sinned.” So no man, who himself is under the sentence of death, can pay the penalty of another or even his own sin. The substitute must be sinless and one whose life is equal in value to all mankind. Such a substitute came to the rescue of guilty, condemned man. His name is Jesus. He, the Creator and Author of life, gave His life a ransom. In Him “we live and move and have our being.” Acts 17:28. Justification depends upon what another does for man instead of what man can do for himself through his own works.

In Isaiah 53:11 we read, “By His knowledge shall my righteous servant (Christ) justify many; for He shall bear their iniquities.” Here is the glorious answer to the HOW of justification. Jesus came and took our place, suffered in our stead. “Christ died for our sins.” Corinthians 15:3. The just claims of the law of God were met. The penalty was paid. In accepting Jesus as my Saviour, my substitute, I am released from the penalty of the broken law. The penalty for past transgressions no longer hangs over my head. It has been paid by another. So “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree.” Galatians 3:13.

The curse of the law is the penalty of death, “which passed upon all men.” Romans 5:12. But “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.” John 3:16.

How then can a man be justified with God? How can the penalty of past sins be removed; how can he be completely rid of all condemnation; how can he have peace in his heart again? The answer is: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

Once and for all it must be understood that faith in Christ does not make void, abrogate, or do away with the law of God. That is a teaching, a heresy as dangerous as the doctrine of salvation by human works. Paul restates the conclusion of all true teaching, all true Bible teaching, when he says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

It is my honest and considered opinion that the theory advanced by some, that justification by faith as taught in the New Testament makes void the law and gives license to disobey the commandments of God, has back of it but ONE single aim: to evade the observance of the Lord's holy Sabbath day as taught in the fourth commandment.

How does faith in Christ establish the law? If justification by faith abolishes the law, as some teach, then there is no need of the atoning death of Christ to release the sinner from his sins. Does not the Bible clearly teach that where there is no law there is no transgression, no sinner? (I John 3:4; Romans 5:13; 4:15; 3:20). Then why did Jesus die? He died to save sinners, transgressors of His law; but if the law was abolished there are no sin-

ners, hence those who teach that the law of God has been abrogated, done away with, make the whole gospel story, the suffering of Christ, the tremendous price He paid, meaningless and without point.

Let us hear Paul's conclusion to his arguments for faith. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Real faith based on wholehearted love for the Saviour can lead only to obedience. "If ye love me, keep my commandments." The fact that Christ endured such suffering because of our transgression of God's law is one of the strongest motives for obedience. We do not easily and readily repeat a course of conduct that overwhelms our earthly friends in calamity. Likewise we can only hate the sins that inflicted such woes on the best friend of all—Jesus.

The plan of righteousness by faith places law in its proper place. The function of the law is to convict of sin and to reveal the great standard of righteousness. The law thus leads a man to Christ and the gospel. Then faith in Christ and love for Christ bring forth a new obedience to the law of God, the obedience that springs from faith. (Romans 16:26, the obedience of love. Romans 13:8, 10).

We have found that salvation is by faith—plus nothing; that justification is by faith—plus nothing; that righteousness is by faith—plus nothing; that Jesus paid it all. In conversion the Christ of Calvary, the sinless One, the obedient One comes into the heart and we cry

with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20.

Jesus, on the night of His betrayal, declared, "I have kept my Father's commandments." The law was in His heart. He delighted to do His Father's will. (Psalms 40:8). No one would call Jesus a legalist for such teaching and conduct. Why should anyone who has Christ in his heart, who is controlled by His Spirit, be called a legalist today because his love for God leads him to obedience?

I appeal to every reader of this first chapter to come to Christ, confess your sins, accept His pardon, His provision for your justification and obedience, and His imputed and imparted righteousness. Then "being justified by faith" you will have peace with God through our Lord Jesus Christ. Romans 5:1.

It is not enough to have a mental conception of God's plan for our justification and salvation. We must individually, by faith and prayer, appropriate the pardon and justification provided. We may know that food will keep one from starving, but we must individually eat this food or starve. Just so we may know as a theory that Jesus died for our sins and was raised for our justification; but unless we, by faith and prayer, appropriate what Christ has done for us, it will not benefit us.

“Look upon Jesus, sinless is He;
Father, impute His life unto me.
My life of scarlet, my sin and woe,
Cover with His life, whiter than snow.

“Deep are the wounds, transgression has made;
Red are the stains, my soul is afraid.
O to be covered, Jesus, with Thee,
Safe from the law that now judgeth me!

“Longing the joy of pardon to know,
Jesus holds out a robe white as snow:
‘Lord, I accept it! leaving my own,
Gladly I wear Thy pure life alone.’

“Reconciled by His death for my sin,
Justified by His life pure and clean,
Sanctified by obeying His word,
Glorified when returneth my Lord.”

SEARCHING FOR TRUTH

The religious world is amazed and a bit puzzled that in over 800 languages and dialects there are earnest Christian people who are observing the seventh day and not the first day of the week as the Christian Sabbath. And their number is growing. Over 100,000 a year are joining the ranks of these sabbathkeeping Christians. Why is this so? Do these people have the same Bible as other Christians who observe the first day of the week? Are they just a stubborn minority who are following

some faddish notion or are they seeking only to be Biblical in their stand? Are they the vanguard of a reformation on this Bible question? Do they have a "thus saith the Lord" for their position? Are they following the example of the Bible prophets, of Jesus and the apostles of Christ? Is it possible that after the hundreds of years since Reformation days, when the challenging cry rang throughout the continent of Europe, "The Bible and the Bible only," that there is more truth to come to the religious world? Can it be that these exponents of the seventh-day sabbath are but continuing the reformation of bringing back to the religious world additional Bible truths that were lost sight of during the dark ages?

Some raise the questions, "Why be bothered? Why get upset about so small a matter of which day to worship? What difference does it make anyway? Surely a God of love is not concerned about such details. Even if the advocates of the seventh-day Sabbath are scripturally right, why, at this late date, change established customs?"

A real protestant Christian takes as his textbook in spiritual matters and religious practices "the Bible and the Bible only." He believes the Bible to be a progressive teacher; that more and still more truths will shine forth from its pages. Being God's Book it is exhaustless. "For the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. He knows that only as we walk in the light as Christ is in the light can we have true fellowship and claim the cleansing blood of Christ for our sins. (See I John 1:7).

The wise counsel which Pastor John Robinson gave

to the pilgrims as they were about to set sail for America is the position that every true Bible Christian takes today. "We are now e're long to part assunder, and the Lord knoweth whether I shall live to see your faces again. (He never did). But whether the Lord has appointed it or not, I charge you before God and His blessed angels to follow me (John Robinson) no further than I have followed Christ; and if God should reveal anything to you by any other instrument of His, be as ready to receive it as you were to receive any truth from my ministry, for I am very confident the Lord has more truth and light yet to break forth out of His Word. . . . It is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection of knowledge should break forth at once."

Jesus, Who is the "Truth" and the author of truth, wants to be worshipped with truth. John 4:24. He said, "Thy word is truth." John 17:17. He commands all to search the Scripture with the assurance that we shall find the knowledge of God. (John 5:39; Proverbs 2:1-5). But He warns us that "In vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:9. Then in verse 13 He adds, "Every plant (religious custom or teaching), which my heavenly Father hath not planted, shall be rooted up." Only the truths that come from God are acceptable with God.

Christ has promised guidance into all truth. But there is a condition to this promise. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. But the condition of this promise is found

in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The revised version reads, "If any man's will is to do his will." Moffat reads, "Anyone who chooses to do his will shall understand." He who sincerely desires to do the will of God will be enlightened by God. A prerequisite to receiving light is that the seeker for truth must be willing to follow in the light.

Briefly I would mention a few rules to follow in searching for truth. These rules will help one to distinguish between truth and error and must be applied to every religious teaching:

1. The Bible must always be studied in the setting of prayer. Only the Holy Spirit can help us to see the importance of those things easy to be understood, and keep us from wresting those truths difficult of comprehension. Spiritual things are spiritually discerned, (I Corinthians 2:14) so that a man without the Spirit of God cannot understand divine things. Sincere prayer will place a man in condition to receive heavenly truth.

2. As we have pointed out, there must be a willingness to follow revealed light. A stubborn refusal to walk in this light locks the door to further correct understanding of divine truth. To refuse to obey revealed truth removes the protecting care of God and all kinds of false doctrine will be accepted to the ruination of the soul. Paul records that danger in these awful words: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth,

that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thessalonians 2:10-12. Oh the tragic end of those who do not love truth enough to welcome it and obey it.

3. The Bible must be interpreted according to the teaching of all the Scriptures. The Bible, rightly understood, does not contradict itself. If a conclusion drawn from a particular passage of Scripture is contradicted by another portion of the Book, that conclusion must be labeled as false. Often a verse taken by itself can be shown to have several possible interpretations. In such an event that position which is in harmony with the whole Bible must be adopted.

4. The Bible must be interpreted in the light of its context. The student ought to note carefully the setting of the passage under consideration to find out what the writer was talking about. The student must limit his application to the bounds set by the author. For example, when Paul said, "All things are lawful unto me," I Corinthians 6:12, his words, taken by themselves, could be interpreted to mean that Paul was here declaring himself to be a libertine. But the context shows that he is speaking about the propriety of eating meats sacrificed to idols. One has no right to apply the "all things" to anything further than that which was in the mind of Paul when he made the statement.

5. The Bible must be permitted to be its own interpreter. To discover what the Bible teaches on any given

topic one must take all that the Bible says on that particular subject before drawing any conclusion. Seeing the picture in its entirety prevents one from jumping to some unscriptural interpretation.

THE LAW OF GOD

The Bible reveals or pictures to us two cardinal or fundamental truths: First, we are all great sinners — that is, we have all transgressed the law of God or sinned, for “sin is the transgression of God’s law.” I John 3:4. Second, we all have a great Saviour Who can save to the uttermost if we will but accept Him. Though our sins be as scarlet, they shall be as white as snow.

God’s great standard of righteousness is His law, the ten commandments. As we study the nature and qualities of this law, see the wonders of its inclusiveness, the divineness of its principles, its call to spirituality, we can only exclaim, “such a law originated in the heart and mind of Him Who was pure, holy, and infinite in wisdom. It is but a transcript of His own wonderful character.” It is when measured by the standard of such a code that our true self is revealed for what it is. Sin becomes exceeding sinful.

There is considerable misunderstanding concerning the ten commandments today in religious circles. Some, without thinking, say that the ten commandments began with Moses and terminated with Jesus’ death. The law

of God, more commonly called the ten commandments, in principle is as eternal as God is. Its eternity is testified to by inspiration. The ten commandments **IN THEIR WRITTEN FORM** on stone date back to Sinai. But those commandments existed long before Mount Sinai, just as Christ existed before He came to this earth as a man. To prove this point — to know that the ten commandments existed before the experience surrounding Mount Sinai — you have but to ask the question: “Did sin exist before that time?” And, of course, you only have to ask the question in order to have your answer. “Sin is not imputed where there is no law.” Romans 5:13. “For where no law is, there is no transgression.” Romans 4:15. “I had not known sin but by the law.” Romans 7:7.

Did Adam sin? The Bible says: “Wherefore as by one man, sin entered into the world, and death by sin; and so death was passed upon all men for that all have sinned.” Romans 5:12. This text is speaking of Adam. Did Cain sin? Read Genesis 4:7. Why did God destroy the whole antediluvian world? Because of sin. They had wantonly, ruthlessly, and constantly disobeyed His law. “Sin is the transgression of the law.” I John 3:4. Where there is sin, the law of God is in existence.

It is estimated that man has enacted more than thirty-two million laws in an effort to regulate human conduct. But he has never yet caught up with the decalogue. The laws of man must be constantly changed, amended or abrogated to keep legislation up to date. Thirty thousand new laws are enacted each year in the Federal and State

legislatures of the United States, so we are told. In one bill Congress repealed more than one thousand old and out-of-date laws. And the state of New Jersey eliminated twelve hundred obsolete laws at one time. The ten commandment law is brief and comprehensive and was given in its written form thirty-five hundred years ago; yet it has never needed to be altered or even amended in even the least particular. It is just as up to date and applicable to the needs of mankind today as when it came from the mouth and hand of our blessed Lord. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Psalms 19:7, 8.

The Bible defines righteousness as right doing: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isaiah 51:7. Read Deuteronomy 6:24, 25. God gave the ten commandments for our good because He loves us. That is what He wrote by inspiration in Deuteronomy 33:3: "From his right hand went a fiery law for them. Yea, he loved the people." And Jesus said: "If ye love me, keep my commandments."

WHAT OTHERS SAY OF THE LAW OF GOD

Briefly I want to quote from great Protestant churches and great Protestant leaders concerning their position or

regard for the ten commandments. From the book **EXPLANATION OF MARTIN LUTHER'S SMALL CATECHISM**, released by the book committee of the Evangelical Lutheran Church of America, I read: "How many kinds of laws did God give in the Old Testament? Three kinds: 1. The ceremonial church law; 2. The civil law; 3. The moral law. Which of these laws is still in force? The moral law, which is contained in the Ten Commandments. Cannot this Law be abolished? No; because it is founded on God's holy and righteous nature."

The Church of England, from the 39th article of religion, article 7, says: "Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."

The Presbyterians, in **WESTMINSTER CONFESION OF FAITH**, chapters 19, 20, say: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation."

The Baptist Church in **NEW HAMPSHIRE CONFESSION**, article 12, says: "We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good."

John Calvin wrote: "We must not imagine that the coming of Christ has freed us from the authority of the law: for it is the eternal rule of a devout and holy life, and must, therefore, be as unchangeable, as the justice of God, which it embraced, is constant and uniform."

Matthew Simpson, in his **LECTURES ON PREACHING**, page 129, wrote: "There are many preachers who love to dwell on the Gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well, it is essential. But sometimes they go beyond this, and declaim against the preaching of the law — intimate that it belongs to a past age, a less civilized society . . . Such a Gospel may rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without Gospel is dark and hopeless; the Gospel without the law is inefficient and powerless."

John Wesley said, in his **SERMON ON THE MOUNT**, page 225: "In the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law'; who teach men to break not one only, whether of the least, or of the greatest, but all the commandments at a stroke; who teach . . . He abolished it. There is but one duty, which is that of believing. . . . This is, indeed, carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood

not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!"

G. Campbell Morgan, from his book **THE TEN COMMANDMENTS**, pages 11, 12, says: "The Ten Words of Sinai were not ten separate Commandments, having no reference to each other. They were ten sides of the one law of God. The teaching of Jesus reveals the fact that these commandments are so inter-related that if a man offend in one point he breaks the unity of the law, and therefore of his own manhood . . . These words embody a perfect law of life for probationary days . . . He needs to be solemnly reminded that the law of the spirit of life in Christ sets him free from the law of sin and death, but not from the law of God. Every word of the Decalogue is repeated with emphasis and new power in the Christian economy."

THE SUNDAY SCHOOL TIMES editorial of January 3, 1914, reads: "While God remains God, His moral law will be binding upon all who would have any part in His life. God's moral law is eternal; it is an expression of His very being. As such it can no more be abrogated than can God himself . . . We must, of course, distinguish clearly between the ceremonial law of the Old Testament and the moral law. The eternal requirements of the moral law are always binding upon God's people."

D. L. Moody, in his book **WEIGHED AND WANTING**, page 11, says: "Now men may cavil as much as they like about other parts of the Bible, but I never met

an honest man that found fault with the Ten Commandments.”

C. H. Spurgeon, in his **SERMONS**, 2nd series, page 280, writes: “The law of God is a divine law, holy, heavenly, perfect. Those who find fault with the law, or in the least degree depreciate it, do not understand its design, and have no right idea of the law itself. Paul says, ‘The law is holy, but I am carnal; sold under sin.’ In all we ever say concerning justification by faith, we never intend to lower the opinion which our hearers have of the law, for the law is one of the most sublime of God’s works. There is not a commandment too many; there is not one too few; but it is so incomparable, that its perfection is a proof of its divinity. No human law-giver could have given forth such a law as that which we find in the decalogue. It is a perfect law.”

Peter H. Eldersveld, radio broadcaster, in his book **OF LAW AND LOVE**, writes: “There is nothing wrong with the law. But there is something wrong with us. We know that we should obey it, but we do not obey it. It does not make sense to discard the law just because we break it. And, for that matter, we cannot discard it, no more than we can discard the law of gravity.”

The Law of God has always been held in high reverence by the true people of God throughout the ages. The Psalmist expresses this sentiment well when he says: “I love Thy commandments above gold; yea, above fine gold.” “Thy testimonies are wonderful.” Psalms 119:127, 129. “I have seen an end of all perfection: but Thy

commandment is exceeding broad. O how love I Thy law! it is my meditation all the day. Thou through Thy commandments has made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation." Verses 96-99.

Jesus made His position known and told the people plainly where He stood regarding the Law of God. One of His first sermons dealt with this subject. He truly fulfilled the prediction of the prophet Isaiah, who had declared that when the Christ came He would "magnify the law, and make it honorable." Isaiah 42:21. In His Sermon on the Mount He said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:21, 22, 27, 28.

Realizing that some down through the stream of time would say that He had come to set aside the ten commandments, Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.. Whosoever

therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19. The Goodspeed translation reads: "I have not come to do away with them, but to enforce them."

There is so much lawlessness in the world today that no preacher of the gospel should be numbered among the class that teaches men to break any of the commandments of God. The real test of all doctrine, of all preaching, of all philosophy is this: Does it agree and is it in harmony with the ten commandments? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. It isn't how sweet people may talk or what professions they make, but do their teachings and does their life conform to the great touchstone of all truth — the ten commandments? Christ put a high premium upon obedience to the Father's Word. Matthew 12:47-50 says: "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." And from the closing book of the Bible Jesus said: "Blessed are they that do his commandments, that they may have

right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

In the heart of the ten commandments we find the subject of this book — the Sabbath.

THE FIRST SABBATH

The first sunset that Adam ever witnessed, a Sabbath sunset, must have been a wonderful occasion. He had been created on the sixth day of the week, and that same day at evening for the first time he saw the sun sink slowly behind the horizon. Hand in hand Adam and Eve had explored their new home, delighted and enthralled with the beauty of what their eyes witnessed. The flowers, the birds, the blue heavens above, the majestic trees, the happy animal creation — all must have excited their wonder and admiration. God had visited them; they had talked with the angels; everything was wonderful, exciting, glorious. Life could hold no more.

And now evening was coming on, the first evening they had ever witnessed. The sun was setting, and heaven and earth were bathed in celestial glory. So this was the Sabbath! How resplendent; how wonderful! Heaven and earth united in praising God! Reverently Adam and Eve worshipped, and their voices blended with those of the angels as the morning stars sang together and all the sons of God shouted for joy. Heaven had come to earth, and the earth had become heaven.

How wonderful everything — earth, the heavens, flowers, trees, animals, angels, life itself — must have seemed to our first parents! And how filled with glory and beauty the Sabbath — that first Sabbath! Angels were their companions, and God Himself had come to be with them, to rest and refresh Himself. (Exodus 31:17). A day of communion, of being with God! A day to view nature and drink in its beauty! What a thrilling Sabbath that first Sabbath must have been!

As Adam and Eve watch the setting sun, a new miracle occurs. Small jets of light begin to appear all over the heavens, and the glorious moon with its mellow light takes the place of the sun. With the change from sunlight to moonlight, nature itself takes on new beauty. Everything seems softened and beautified, and a new peace settles over creation as the birds sing their evening song and retire, and all nature is at rest. Sweet Sabbath of God!

In amazement Adam and Eve look at the heavens now covered with myriads of twinkling stars of different hue and brilliancy, each sending its greeting to the newly created earth pair. What does all this mean? What are these little lights?

Angels explain to our first parents the mystery of the universe. In Father's house, they inform them, are many mansions. What they see now, those little twinkling lights that seem to quiver with joy as they greet the new creation, are much larger and greater than they seem. Many of them are, in fact, worlds filled with

happy creatures whom God has created. Their inhabitants, as well as the man and woman just created, are rejoicing in the love of God and live for His glory. Adam and Eve are not to think that the little world which they inhabit is the only world in the universe. No, there are many others — thousands, millions, of them. Adam and Eve are not alone. Their own world, beautiful and wonderful as it is, is only a small part of God's great creation; someday they will be permitted to visit other and greater worlds and see more of the wonderful creation of God. All that God requires of them is that they be faithful, love Him, and do His will.

This new sight of the heavens immeasurably enlarged Adam and Eve's conception of God, His power, and His love. What a wonderful God their God must be! They discover that not only their world but countless other worlds encircle the throne of Deity. All of them have been made and are upheld by Him who is now with them, spending the first Sabbath on earth with His newly created children. To Adam and Eve it seems too good and great to be true. How glorious to be permitted to live, to love, to understand, to communicate with angels and with God!

Night comes. Under the canopy of heaven He gives His beloved sleep. But it seems only for a moment. They waken. The wonderful picture which they saw as they lay down to rest gradually changes before their very eyes. The stars begin to disappear; the moon sinks below the horizon. Is all the beauty to depart? Are they to be left in semidarkness? Is this the end of the glory?

They turn to look about them, and suddenly discover a light in the east, a glorious, entrancing vision of the returning sun. With exclamations of wonder and rapture they behold the miracle of the creation of a new day as the light slowly returns and the heavens once more are clothed in celestial glory. And when at last the full orb of day appears, they again praise the God Who has given them life and Who has created the miracle they have just witnessed.

AN UNFORGETTABLE EXPERIENCE

As long as Adam lived he never forgot the beauty of the first Sabbath. We may imagine that to his children and grandchildren, even to the tenth generation, he told the story again and again. He had talked with angels. He had talked with God. Together Adam and Eve in their first love had spent that first Sabbath. How could he ever forget that day? A thousand memories must have crowded his mind as he recalled this day of days. Every event must have been indelibly inscribed upon his mind. He must have been deeply impressed with the sacredness of the Sabbath, its importance and its privileges. He must have told each following generation how God kept it, how He rested and was refreshed, and how He gave it to man to be kept and revered. Of all the commandments of God, perhaps none made a deeper impression upon him than the Sabbath commandment.

GOD JOINS MAN ON THE SABBATH

God, the Creator, kept with Adam and Eve the first Sabbath in Eden. And when sin is gone and Eden conditions are restored, God will keep the Sabbath again with His children. The Sabbath is the golden clasp that unites heaven and earth. On the Sabbath heaven is nearest earth; then God meets with His people, and His presence is felt as verily as it was felt that first Sabbath in the garden of God.

“On the seventh day He (God) rested, and was refreshed.” Exodus 31:17. The word “refresh” literally means to “take breath,” a most remarkable expression as applied to God. God “took breath,” rested, and was refreshed. This, of course, is a human expression, and attempts to convey to us God’s reactions to creation, to the Sabbath, and to man. As one draws a deep breath, as one drinks in the beauty of the scene, as one catches his breath at the glory and wonder of it all, so God took in the loveliness of His own creation and pronounced it “very good.” He was not weary, He was not fatigued; He was just resting in His love, as the prophet expresses it, “He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.” Zephaniah 3:17.

We do not know how long Adam and Eve remained in Paradise before sin came; but we presume that it must have been for some time. The original statement that God walked in the garden in the cool of the day, implies that this was not an unusual occurrence, but that God was in the habit of doing this. (Genesis 3:8).

An American Translation makes bold to translate the original that God walked in the garden "daily." While this perhaps cannot be entirely defended on philological grounds, it seems clear that God was in the habit of visiting the garden often. This would also be in harmony with the statement that the time shall come again when "the tabernacle of God is with men, and He will dwell with them." Revelation 21:3. If God will do this when Edenic conditions are restored, it is not unreasonable to conclude that in the beginning He took pleasure in being with our first parents.

What a picture greets us as in imagination we think of God's spending the first Sabbath with His own. And if He thus spent the first Sabbath with them, might they not have reason to expect Him to be with them the following Sabbath? Would God disappoint this expectation? We are encouraged to believe that He took pleasure in being with Adam and Eve, that He rested and was refreshed, and that it was no burden for Him to associate with our first parents. He loved them and loved to visit them. As long as they remained faithful, He would not leave or forsake them. Sin alone could bring a separation. Even in the Garden of Eden the Sabbath was the golden clasp that united earth with heaven." From a faith to live by.

THE SABBATH, GOD'S ENSIGN

A little more than three hundred years ago our fathers left home, loved ones, and native land to establish a new

home in a newly discovered place, America. They braved the dangers of a great ocean voyage in their simple sailboats; they faced a land without shop or home or inhabitant, except for the savage Indian.

What was it that prompted these fearless souls to leave all behind with nothing ahead but a wild land and a wild people? With one voice we answer, "To be free in body and spirit, to be able to worship God according to the dictates of their own consciences." And after a mighty struggle they established a country where all men, great and small, rich and poor, were equal before God and man. "The land of the free and the home of the brave!"

And what should be their ensign? What royal banner could reveal to other lands, and to the children not yet born, the price of sacrifice and service that brought forth this nation? It was not some meaningless symbol that our forefathers planned but through every thread ran a story. What a privilege was that of Betsy Ross, as her dexterous fingers brought forth the first flag of the nation!

What are these thirteen stripes? The unity, the courage, the faith, the devotion of those first thirteen states, the mother of us all. The purity of principle was in those stripes of white and the price of blood was in the red. A field of loyal blue was there too that other states might shine forth as stars shine in the firmament of heaven. No wonder we call her "Old Glory."

It's only a little piece of cloth, a poor piece of cambric at the best, just a few inches wide and a wee bit longer,

but I treasure it. I would not sit upon it; I would not place it to my nose; I would not think of putting it under my feet for any reason whatsoever, for it is the "stars and stripes." It isn't its value in money; it isn't its richness of texture; its colors are no more beautiful than the blue and red handkerchiefs the boys use in the fields. What is it then that makes it different from every other piece of cloth I have in my possession? Ah, it's the flag of my nation! The ensign of our freedom; the banner of our loyalty; the sign that all men are equal, the sovereigns of their own state.

He who does violence to the ensign of our country thereby reveals an enmity to the principles for which it stands.

Now we have not only a wondrous state, and a wonderful flag,—but we have a wonderful world. In the beginning the great God spoke into existence this earth and all its glory. He studded the heavens with sun, moon, and stars; He clothed the land with a verdure of beauty; He formed the creatures of earth and sea and sky; and as His crowning work made man in His own image. (Genesis 1:26). And when He had finished this marvelous creation, did He, like the founders of our country, set up an ensign, that the creatures made in His image might show their loyalty and love to their Maker and the principles of His eternal kingdom? He did.

That ensign is the Holy Sabbath day, for did not the Creator Himself say: "Remember the Sabbath day to

keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: *For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.*" Exodus 20:8-11.

Yes, the Sabbath of the fourth commandment is God's chosen sign of His creative power — that He is the Creator of heaven and earth. It is the Lord's memorial (flag) of creation. Like some enemies of this beloved country of ours have done despit to our flag, the stars and stripes, pulling it down from its stand, tearing it to pieces, stamping it in the ground, so likewise do the enemies of God's truth persuade men and women to trample upon God's ensign or memorial of His power. God calls to all to take their feet off His Sabbath and to show respect, for it is holy, blest of God, made to be a delight to man. (Isaiah 58:13, 14).

It may be surprising to some to learn that the God of heaven, the Creator, has a sign by which He is known to His people and by which they are marked as His followers. This sign is again clearly set forth in the Creator's own words: "And hallow my sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God." Ezekiel 20:20.

SIGN OF JESUS' POWER

Since, therefore, the Sabbath was given as a sign of God's work in creation, it becomes a sign also of the power of Jesus Christ our Saviour, for it was Jesus who created the heavens and the earth. This fact is clearly set forth in the words of the Apostle Paul in his letter to the Colossians: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Colossians 1:13-17.

In his Epistle to the Hebrews, the Apostle Paul repeats his declaration that Christ is the world's Creator: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds . . . But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the

foundation of the earth; and the heavens are the works of thine hands." Hebrews 1:1, 2, 8-10.

The disciple John declares: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1-3, 14.

The truth stands out in bold relief: that Jesus of Nazareth, the One who was made flesh and dwelt among us, the One by whose blood we have redemption from sin, is the One who, in the beginning, created all things. He made the heavens and the earth. When God said, "Let us make man in our image" (Genesis 1:26), He was speaking to His Son; and the Son carried out His Father's desires. He was the Father's active agent. He was the Mediator or Middleman between God and all His works. It was the Son of God who "spake, and it was done"; who "commanded, and it stood fast." (Psalm 33:9.) It was by His word that the heavens were made, "and all the host of them by the breath of his mouth." (verse 6). He is the Alpha and Omega, the beginning and the end. "He is before all things, and by him all things consist." Colossians 1:17.

To what conclusion then does this bring us? There can be but one answer. SINCE JESUS CHRIST, GOD'S SON AND MAN'S SAVIOUR, WAS THIS

WORLD'S CREATOR, AND SINCE THE SABBATH WAS GIVEN AS A SIGN OF THE POWER OF THE CREATOR, THE SABBATH IS CHRIST'S SIGN. IT WAS HE WHO GAVE IT TO MAN, THAT HE MIGHT HAVE IT AS A CONSTANT REMINDER THAT JESUS, WHO HAD UNDERTAKEN MAN'S SALVATION AND SANCTIFICATION, WAS THE AUTHOR OF THE ORIGINAL CREATION. IT IS, THEREFORE, THE CHRISTIAN SABBATH. It was because of this that Jesus could say: "The Son of man is Lord also of the sabbath." Mark 2:28.

WHEN WAS THE SABBATH MADE?

The Sabbath was made at the creation of the world, at the close of creation. We read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from His work which God created and made." (Genesis 2:1-3).

It was made when the earth was in its Edenic condition, and it may properly be designated "The Eden Sabbath." It is, as it were, a beautiful and fragrant rose that has come down to us from Eden's garden which is generally crushed beneath the feet of man, but which

is still very beautiful and fragrant to God. Someone has said: "The Sabbath is a blessed link between earth and heaven, a golden clasp of the volume of time. It is a bridge thrown across the troubled waters of the world, over which men may safely pass to the other side. It is an oasis in the desert, where we may find drink for the soul, an island of hope amid the billows of care. It is a flower from the Garden of Eden, still blooming for man. It is Heaven's milestone on the highway of time, a golden link in the chain of days."

The Sabbath is as old as our earth, and it was made before sin entered and the curse was pronounced, and before any covenants or dispensations. Through sacred and secular history it can be traced back to Eden. God's watchcare and His preserving hand have been over it down through the ages. The record of Genesis, that it was made at the beginning, is corroborated by the New Testament: "The works were finished from the foundation of the world. For He spake in a certain place (referring to Genesis 2:2) of the seventh day on this wise, and God did rest the seventh day from all His works." (Hebrews 4:3, 4).

How Was the Sabbath Made?

The first step was the making of all things in six days. The Sabbath commandment of the decalogue says, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hal-

lowed it." (Exodus 20:11). The Bible teaches that these days of creation were literal twenty-four-hour days. These days were made up of a dark part and a light part, over which from the fourth day the sun and the moon ruled.

The next step taken in the making of the Sabbath was the Creator's resting on the seventh day. It then became the Creator's rest day. He blessed and made holy, or hallowed, the rest day. He made it holy by putting His own holiness into the day. To man, from a physical viewpoint, there is no difference between that day and the other days of the week; but to God there is a difference, and when anyone teaches that it makes no difference which day one observes as the Sabbath, he is guilty of profaning God. "Her priests have violated My law, and have profaned Mine holy things: They have put no difference between the holy and profane, . . . and have hid their eyes from My Sabbaths, and I am profaned among them." (Ezekiel 22:26).

The last step taken in the making of the Sabbath was the sanctification of the seventh day. The use of this word shows that the Sabbath was positively appointed as a day of rest to and for man. God's sanctifying the day was equivalent to commanding men to sanctify it and keep it holy.

Why Was the Sabbath Made?

The wording of the fourth, or Sabbath commandment of the decalogue shows that it was made to be a memo-

rial of creation: "Remember the Sabbath day, to keep it holy, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The Psalmist exclaims, "He hath made His wonderful works to be remembered." (Psalms 111:4). The Sabbath, remembered aright, is God's bulwark against idolatry. If from the beginning the Sabbath had been kept by all as God designed, there never would have been an idolater, a heathen, or a heathen nation upon the face of the earth. For to remember the Sabbath aright is to remember God and to know God. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." (Ezekiel 20:12).

From What Was the Sabbath Made?

The Sabbath was made from the seventh day. The Creator rested on the seventh day; He made holy the seventh day; He sanctified the seventh day — all of which made it the Sabbath. It is not in accordance with the teaching of Scripture to hold that the Sabbath is an institution independent of any particular day of the week, which, with all its duties, privileges, and sanctions can be transferred to another day. The original Sabbath, the Sabbath of the decalogue, is a particular day, a definite day, and not any day that man or the church might choose. In order for just any day of the week to be the Sabbath, every day would have to be; but God

made only one day of the week the Sabbath, and that is the seventh day.

For Whom Was the Sabbath Made?

This question is specifically answered by Christ. He said, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." (Mark 2:27, 28). In these words Christ carries the mind back to the making of man on the sixth day of creation week, and to the making of the Sabbath on the seventh day, that is, back to the beginning. Every candid person will acknowledge that "man" is used here in the generic sense, that is, "mankind," or all men. The very fact that the Sabbath was made at the beginning and was given to Adam, the father of all mankind, is positive proof that God intended the Sabbath for all mankind, and not for one particular race or nation. And He said, "Therefore the Son of man is Lord also of the Sabbath."

According to His words neither He nor the Sabbath is to be confined to any particular race or people. He is the Son of man. "He is the one figure in history that is not local or national. Moses was a Hebrew, Mohammed was an Arabian, Budha was an Indian, Socrates was a Greek, Confusius was a chinese, but Jesus is the Son of man." The Sabbath was made for man — mankind, all men. Therefore, dear reader, the Sabbath is for you.

The reason given in the fourth commandment for the

observance of the Sabbath is a reason that applies to all God's creatures. The reason is, "For in six days the Lord made heaven and earth." The Jews could be asked to observe it for additional reasons, applicable only to them, but the reason for keeping the Sabbath holy as given in the fourth commandment applies to all who live on the earth as a result of the original creation of man.

THE SABBATH WAS KEPT BEFORE SINAI

God wrought mightily for His people in their deliverance from the bondage of Egypt. On the way to Mt. Sinai, where they were to meet with God and hear from His own lips the conditions upon which He accepted them as His people, they were given a striking object lesson with reference to the Sabbath. It was, of course, impossible for the people to carry food with them from Egypt to last until they should enter the Promised Land. For this reason God provided them with food from heaven. He let manna rain down upon them day by day. This manna they were to gather every day, and not let any which might be left over remain until the following day; for if they did, it would spoil and be useless as food.

To this there was one exception, however. On the sixth day of the week they were to gather twice as much as usual, and keep it over the Sabbath, for on the Sabbath none would fall. The promise was given them that

as they did this, the manna would not spoil on the Sabbath. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." (Exodus 16:26).

They were told to gather twice as much on the sixth day and to hold it over for the Sabbath, and they were promised that it would not spoil. The reason given for there being none on the seventh day was that "the seventh day . . . is the Sabbath." But again some of the people wanted to do a little experimenting, and "went out . . . on the seventh day for to gather, and they found none." (Exodus 16:27).

"The Lord said unto Moses how long refuse ye to keep My commandments and My laws? See, for the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." (Exodus 16:30).

The ten commandments had not as yet been proclaimed from Sinai. Yet the people knew concerning the Sabbath, and were expected to keep it. It is not here announced as a new regulation. "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord." (Exodus 16:23). This verse effectively disposes of the contention of some that the people knew nothing of the Sabbath until it was proclaimed from Sinai. God Himself had instituted it in the Garden of Eden; its sacredness had been recognized from generation to

generation; its observance had been jeopardized in Egypt when Pharaoh made the people serve with hard labor (Exodus 5:4-6), but now its provisions are given visual demonstration in the falling of the manna and the miraculous preservation of it on the Sabbath. The people were brought back to correct Sabbath-keeping.

THE SABBATH COMMANDMENT

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

The first word in this commandment, “remember,” sets it apart from the other commandments and lends it distinction. When God gave the Sabbath to man, He knew the great value of His gift, and He also knew of the widespread disregard into which it would fall. He knew that Satan would use this commandment as his special point of attack upon the church, and would do everything in his power to cause men to forget the Sabbath. He knew that in time men would lose the sense of the sacredness of the day and ignore its binding obli-

gation. For these reasons God called special attention to the Sabbath when He announced the law at Sinai, and asked that it be particularly kept in mind. All the commandments of God are vital, and none is to be neglected. But to one He gave distinction above the rest, asking His people not to forget it.

Sabbath-keeping is vital to Christianity. Not without cause did God choose one day of the seven and set it apart for spiritual exercise. He knew that man needed a definite time for worship, a day when he could lay aside the cares of this life and turn his thoughts to heaven and home.

This, of course, would specially be the case after man fell. Driven out of his Eden home, unable to walk in the garden and talk with God as he had formerly done, compelled to earn his bread in the sweat of his face, man needed one day when he might cease toiling and prepare his soul for communion with God. Without the Sabbath all would be labor and sweat without respite, every day would be alike, and there would be a continual awareness of separation from God. But the arrival of the Sabbath brought renewed hope, joy, and courage. It gave opportunity for communion with God, and was prophetic of the time when heaven and earth should once more be united.

He who takes the Sabbath away, takes worship away, closes one of the doors to heaven, and greatly impoverishes spiritual life. The Sabbath stands for worship, meditation, reflection, study, prayer, communion, fellow-

ship. If any of these are neglected or seriously interfered with, religion ceases to be effective, and worldliness takes the ascendancy. For this reason Satan considers the overthrow of the Sabbath one of his best means of causing men to forget God, and of lowering the spiritual tone of the people. As men forget the Sabbath, they forget God. As they become careless in Sabbathkeeping, they become careless in other religious duties. Sabbathkeeping is an accurate barometer of spiritual life.

The Sabbath commandment rests solely on a "Thus saith the Lord," and is not in the unregenerate man buttressed by an approving or accusing conscience. The non-Christian finds it hard to understand why work done on one day of the week is commendable, while the same work done on another day is reprehensible; why one day a thing is right and commendable, and on another day the same thing is sin. He does not see that the difference is not in the thing done, but in the time when it is done. He can find no ground for such difference in nature or science. To him it appears illogical and arbitrary.

The Christian likewise can find no ground for Sabbathkeeping in nature. The stars move in their appointed path regardless of the Sabbath; the corn grows; the trees yield their fruit; the animal creation is unaware of any day of rest; the rains come and the sun shines—all with no discernible difference in days. Nature has no Sabbath as such and does not point to any. Why, then, should man keep the Sabbath? To the Christian there is only one reason, and no other; but that reason is enough: God has spoken. The Sabbath commandment rests defi-

nately and solely on a "Thus saith the Lord," and has no ground in nature, as such. It is for this reason that God makes the Sabbath His sign and test.

When Satan attacks the Sabbath, he attacks a commandment that in a special sense is based upon and predicates faith in God.

REASON ENOUGH

On one occasion, as the Chief Justice of the Supreme Court of Michigan was traveling by railway train, he espied a young evangelist and, taking his seat beside the preacher, began the conversation essentially as follows:

"Now, my young friend, I have you just where I desire. Tell me why you and your church keep Saturday as the Sabbath."

The latter opened his Bible, read the fourth commandment, then turned to cite further Scripture authority. But the jurist interrupted by relating the story of an attorney who could give several reasons why his client did not appear in court, the first being that **THE MAN WAS DEAD.**

"You, my friend," the judge continued, "remind me of that attorney. I ask you why you and your church observe the seventh day for the Sabbath. In reply you refer to the law of God. There in the bosom of that law, God Himself, whose creatures we are, commands us to

keep the seventh day, enjoining us to perform no manner of work therein. After quoting to me that authority, you turn and prepare to give me a second reason.

“Young man, when that one reason is given, no other should be called for! When God says that the seventh day is the Sabbath, that ends all controversy with men who believe God. If a man will not believe what He says in the fourth commandment he will not believe what He says in the sermon on the mount, nor anywhere else.”

Sabbath breaking fosters irreligion and encourages disobedience in other respects. It starves the soul and weakens it, deprives man of the means of spiritual sustenance and makes him susceptible to coarser temptations. It is one of Satan's shrewdest inventions. In this he can get the support of a large portion of Christendom which would not be possible with any other of the ten commandments.

The Sabbath commandment occupies an interesting position in the law of God. If you will study the law of God as given in Exodus 20, you will find that the fourth commandment literally occupies a central position. There are 297 words in the ten commandments. The little word IS in the fourth precept, preceded by “the seventh day” and followed by “the sabbath” is the very central word. One hundred forty-eight words precede it, and 148 words follow. “The seventh day IS the Sabbath,” not was, will be, ought to be, or may be; but an ever present, everlasting “IS.” “The seventh day IS the sabbath.”

Speaking of the unique place the sabbath holds, Dr. P. S. Henson, prominent Baptist minister, said: "In the days of the sojourn of the children of Israel in the wilderness, the camp of the Israelites was the center of the world to God. The tabernacle was the center of the camp of Israel, and the most holy place was the center of the tabernacle. The center of the most holy place was the ark; and the center of the ark was the ten commandments. And the center of the ten commandments was the Sabbath." Yes, the sabbath command is the very heart of the Decalogue. The sabbath is the vital central nucleus of God's holy law. Remove it from the ten and the life is gone with only the dead letter remaining. Remove the sabbath command and you remove the knowledge of who is the author and giver of this law. The first, second, third, fourth and fifth commands mention the term God, but only the fourth tells you what God—the God Who "made heaven and earth, the sea, and all that in them is."

Yes, the Sabbath commandment occupies an interesting position in the law of God. Three great commandments that deal with God precede it, and six that deal with man follow it. The Sabbath command belongs to both tables of the law, and partakes of the nature of both. It has a Godward and a manward aspect. It is God's Sabbath, but we, men, are to keep it. It commands worship, and also work. It combines in a unique way the sacred and the common, outlining our duty to God and man. It divides all time into secular and holy time, and defines man's duty to each. It commands labor

and it commands rest, giving to each its allotted share in the plan of God.

Men need a Sabbath. The world is too much with us. We are rushed with so many things that we fail to take time to think. We have no leisure, no time for spiritual exercise, no time for study, reflection, or meditation, only as we deliberately set aside a time for it. This God wants us to do. And He wants us to choose the time He has chosen. He wants us to "remember the Sabbath day, to keep it holy."

God's Sabbath day is holy. It is a sanctified day. It is God's holy rest. We are not to regard it lightly. We are not to trample it underfoot. We are not to do our own pleasure on it. We are not to speak our own words. We are not to pollute it. We are to keep it holy. Isaiah 58:13; Ezekiel 20:13, 21. This can be done only as we ourselves are holy and keep away from all that defiles and pollutes.

"The Sabbath was made for man," and was "to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Exodus 20:10, Mark 2:27; Ezekiel 20:12. On this basis He invites us to join Him in His regard for the Sabbath, and promises that those "that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off." Isaiah 56:4, 5. No promise could

be of wider import or of greater significance. It indicates strongly what has been mentioned before, that true Sabbathkeeping is indicative of holiness of life, of sanctification, of communion with God, and that the Lord considers it a sign of union with Him.

CHRIST AND THE SABBATH

The Sabbath is one of those divine treasures that comes to us from the paradise of Eden, laden with the blessing of God. It was to ever be a connecting link between the Creator and His creatures. The Sabbath is one of the choice gifts of God to man. Jesus said, in Mark 2:27 that "the sabbath was made for man."

God has done many things for man and every gift to man has been a love gift. He made man in His own image—what a heritage! He gave man dominion over the world. He gave him a robe of glory, a home in Eden, a beautiful helpmeet or companion to share the home with him. And He made for them a sabbath. True, man has lost much. He bartered away his dominion, he was driven from his home; but he still has the Sabbath and is, for his own sake, urged to "remember the Sabbath day to keep it holy."

Christ is the one who made the Sabbath. He made it for man. Still He claims to be the Lord of the Sabbath. "Therefore the Son of man is Lord also of the sabbath." Mark 2:28. By what right or authority does Christ

claim to be the Lord of the sabbath? The answer is simple. He is the Lord of the sabbath because He made it. He is responsible for its existence.

If the sabbath was made, and it was, (Mark 2:27) it must have had a Maker. And the Scriptures plainly teach that Jesus Christ is the Maker of everything in heaven above or earth beneath, visible and invisible. Let us read it from the Word. Speaking of Christ — “Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.” Colossians 1:15, 16. Note also the language of John 1:1-3: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” What a wonderful, all-powerful Christ we have! The Creator of all things! And this Maker of the universe is the Maker of the sabbath.

And may I ask the question, Who was it that wrote the (note Ephesians 3:9), as the Maker of the sabbath, rightly claims to be the Lord of the sabbath. He is responsible for its existence. The sabbath is the rest day of Jesus Christ. It is a Christian institution, for it was made by our Creator and Redeemer.

And may I ask the question who was it that wrote the ten commandments and put the sabbath commandment

in the heart of it? It was none other than Jesus your Saviour, Who, before He was born a babe in Bethlehem's manger, led the children of Israel out of Egyptian bondage, led them through the Red Sea, fed them with manna, gave them water out of a flinty rock, came down on Mount Sinai and with His own hand wrote upon those tables of stone the law of God—the ten commandments. We read this in Nehemiah 9:6-15. And to prove that this was Jesus note verse 6: "Thou, even thou, art Lord, alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." And we have found, according to the New Testament, Who it was that made the heaven and earth and all that therein are—it was Jesus—note John 1:1-3; Colossians 1:15, 16; Hebrews 1:1-3.

Going back to Nehemiah 9 we read the 12th verse: "Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go." And who was it that led the children of Israel by a pillar of fire and a pillar of cloud? Paul, in I Corinthians 10:4, says that it was none other than Jesus Christ.

So Nehemiah, speaking of Jesus the Creator, Jesus the sustainer and leader of the children of Israel, says: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments. And madest known unto them thy holy Sabbath." Verse

13, 14. So we see that the hand that was later nailed to the cross because of our sins was the same hand that wrote the ten commandments upon stone on the top of Mount Sinai. And in the bosom of that ten commandment law He gave the sabbath.

Our wonderful Saviour Who made the Sabbath back in creation's morning, Who wrote with His own hand on tables of stone this sacred law, when He came to earth as man's Redeemer and Saviour kept the sabbath—the same sabbath that He had made for man. Thus we read: "He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16.

When Jesus came to this world He found the Jewish people making the sabbath hateful by their restrictions. As Lord of the Sabbath, Jesus set to work to show what true sabbathkeeping is and to relieve the people of the burden of restrictions which the religious leaders had placed upon the holy day. He laid down the true principle of sabbathkeeping. It was clear. It was definite. He said, "It is lawful to do well on the sabbath day." Matthew 12:12. Therefore Jesus taught and healed on that sacred day. That which is not the routine of common duties, that which can be done for the glory of God and the benefit of mankind is right to do on the sabbath. Not self is to be served, but God.

The Jews condemned Christ because He did not keep the Sabbath as they believed it should be kept. Of this we read: "Therefore the Jews sought the more to kill

him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." John 5:18. But Christ did not break the Sabbath nor did He do away with it. He instituted sabbathkeeping reform. He tore away all the self-righteous traditions that the Jews had attached to sabbathkeeping. He insisted that worship of God must be spiritual as well as formal. The letter of the law was necessary, but the spirit of the law was supreme. This is the message that Christ came to propagate. In no way did He come to destroy respect for the law or for the fourth commandment of the law. Men had dragged the law down to their own level of thinking. Christ came to lift the law up to a higher level than scrupulous adherence to minute stipulations when the heart was far from God. He came to place the law within the heart so that men could joyfully accept and obey its precepts. The keeping of the Sabbath or any other obligation enunciated in the commandments is burdensome only when the heart is unconverted. When a man has been born again through the grace of Christ, He rejoices in God's requirements. Paul wrote: "I delight in the law of God after the inward man." Romans 7:22. It is the burden that Christ came to remove, not the true keeping of the Sabbath.

How can one faithfully read Christ's teachings and not be convinced of this? The sabbath institution is a recognition of the fact that it is good and right for man to worship God regularly. But it is more than that. It is a call to meet with Christ in sacred time — time appointed by God. He has not transferred to any other period of time the particular blessing by which He set

apart the sabbath. Into no other day has He entered as He has the sabbath and no hours of our lives can rival or supplant the seventh day. This time is God's. In a special sense the sabbath presents a moral obligation of communing with God. God bids us meet with Him in that sacred time.

Of course God accepts our sincere worship at all times. If we set aside a particular hour of each day in which to worship God, God meets our appointments and graciously accepts our worship. If we dedicate to God one day a year for His special worship or service, God accepts us and our worship upon that day. If we decide to set aside one day in each week or in each month, God accepts the day we dedicate to Him and receives us, accepting our worship. If we are honest and sincere, not only does God accept this voluntary worship of ours, but we are cautioned that every man has a right thus to set aside times for the worship of God, as we read in Romans 14:5. But there is a day which is not subject to man's estimation. There is a day which GOD has set aside. This is a day which is not the result of man's voluntary choice, but is the result of GOD'S own appointment. This day is the seventh-day sabbath — the day which Jesus gave in the beginning, wrote into the heart of His ten commandments, and kept when He came to earth, the rightful observance of which He has pointed out. Therefore on the seventh-day sabbath we worship God because He has told us to worship Him. On **THIS** day we do things in His way. He accepts our voluntary worship every day, but the seventh-day sabbath is *His own day*. He is Lord of it!

THE APOSTLES AND THE SABBATH

It will be helpful and interesting to keep in mind that according to Hales' Chronology, Matthew's Gospel was written about thirty-two years after the resurrection of Christ; Mark's Gospel, thirty-six years after; Luke's Gospel, thirty-five years; John's Gospel, sixty-six years; the Acts of the Apostles, written by Luke, thirty-five years after the resurrection; the epistle to the Galatians, nineteen years; the epistle to the Romans and the Corinthians, twenty-seven years; to the Ephesians, thirty-one years; to the Colossians and Hebrews, thirty-three years; the first letter to Timothy, twenty-seven years; to Titus, twenty-one years; the second letter to Timothy and the two written by Peter, thirty-four years; John's three epistles, thirty-seven years, and the Revelation letter was written sixty-four years after the resurrection, and after the church had properly begun. Keeping this in our minds as a background, it will help us to understand the statements of the apostles regarding the sabbath.

As Matthew records the story and activities of Christ, he nor any of the other apostles ever told us a word about the sabbath being changed from the seventh to the first day of the week, though they wrote their letters and their accounts many years after Christ had gone back to heaven. Had the sabbath been changed by the resurrection of Christ they would have stated so for when they wrote they were looking back at the whole picture, the whole story.

Take the account of the crucifixion of Christ and re-

member, Luke was writing thirty-five years after the event took place. Speaking of the crucifixion, Luke wrote: "And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23:54-56. Here was their custom. They had never heard Christ speak of any change regarding the sabbath, so after He was dead we read they kept the "sabbath day according to the commandment." And Luke made this record thirty-five years after Christ had ascended to heaven.

Does this sound as though they had started out on a new program? or were they following in the footsteps of the Master?

After the resurrection on the first day of the week, we do not find the disciples honoring that day as a sacred, holy day. In John 20:19 we find them assembled — that is some of them on the first day of the week. The Scripture reads: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you." But this was not a meeting held to celebrate Sunday as the sabbath in honor of the resurrection, for the disciples did not believe as yet in His resurrection as an accomplished fact. They were in hiding. They were assembled together, it said, "for fear of the Jews." They had watched their Lord be put to death and now

they were afraid they would meet the same fate so they were in hiding. And I repeat — this was not a meeting to celebrate Sunday as the Sabbath, for they did not yet believe in His resurrection. For speaking of this same appearance of Christ in the midst of His disciples in Mark 16:14 it says: “Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” So we can see that this was not a meeting in favor of Sunday sacredness. But the disciples “sat at meat” or were partaking of their evening meal, still in doubt about the resurrection. When Jesus appeared in their midst he “upbraided them” because of “their unbelief and hardness of heart,” in refusing to believe in His resurrection even after they had received the testimony of others who had seen Him. And it might be worthwhile to mention that Thomas was not with the eleven at this time and he said, when they told him of it, that he would not believe unless he could put his hand in the nailprints.

So it is very evident that the disciples could not have been observing the day in honor of the resurrection, when they didn't even believe it had occurred. In John 20:26 we have an account of Christ meeting with the disciples the second time. It reads: After eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.” This appearance of Christ in the midst of the apostles was not on Sunday

but eight days after His first appearance which would bring it to Monday. The object of this appearance of our Lord is clearly stated: It was to establish the faith of doubting Thomas in His resurrection. The third time the Lord appeared to His disciples was on the shores of the Sea of Galilee. They had toiled all night fishing and had no fruit for their labor. Read this story in John 21:1-14. Very evidently on this occasion there was no intention on the part of Christ or His apostles to celebrate a rest day. They were fishing.

It was Paul's custom to worship on the seventh-day sabbath: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." Acts 17:2. In Acts 13:14 we have the record of Paul's attending religious services on the sabbath: "But when they (Paul and his company) departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down." Then the record goes on to say that on this occasion Paul preached to the assembled congregation. "And when Paul had finished preaching "the Gentiles besought that these words might be preached to them the next sabbath." Verse 42. And in verse 44 we read: "And the next sabbath day came almost the whole city together to hear the word of God." Here is an instance of Paul's holding another religious service on the sabbath day. There evidently was no thought of attaching any sacredness to Sunday at that time either on the part of the Jews or the Gentiles for if Sunday had been a day set apart for public worship, surely the Gentiles would have

invited Paul to represent his discourse to them the day following, Sunday, instead of letting an entire week pass in order to reach another sabbath day. Paul himself never intimated the possibility of holding this service on Sunday for the simple reason, as we have stated, that he (Paul) was a sabbathkeeper.

Some people wish to infer that the reason Paul went to the synagogue on the sabbath was because it afforded a better opportunity to meet the Jews on that day. But when he was at Philippi, which is the chief city of that part of Macedonia, he went out of the city on the sabbath day by a riverside where prayer was wont to be made and sat down and spake unto the woman which resorted thither. Acts 16:12, 13. Paul had been in Philippi several days. What he did during that time the Bible does not state, but when the sabbath day came he put aside his everyday affairs and sought out a place where he could pray and read God's word. In this wide spot by the river, on ground already hallowed as a place of prayer, Paul kept God's sanctified and blessed sabbath day. He read and explained the Bible unto the woman which resorted thither.

Furthermore, we have the record of Paul's preaching the gospel consecutively on the sabbath for a long period at Corinth. In Acts 18:1-3 we read: "After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla"; . . . and "he (Paul) reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." Here we have

Paul's life quite well delineated. He worked during the six days at labor, making tents with his own hands; but on the sabbath he laid aside his material occupation and presented himself at the synagogue where he taught the words of God. He never failed to keep the sabbath. He reasoned in the synagogue every sabbath and persuaded the Jews and the Greeks. And he continued there a year and six months, teaching the word of God among them. Note verse 11. We have here a record of many sabbaths on which Paul preached to the people.

There is one recorded religious service in the Bible that Paul held on the first day of the week. It is found in Acts 20:7 and reads: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." This, I repeat, is the only religious service of which we have any record that was ever held in New Testament times on Sunday.

Some attach a great deal of importance to this service which Paul held because it says that the disciples came together to break bread. But it must be remembered that the breaking of bread on the part of the early church was not confined to any particular day or occasion, for in Acts 2:46 we read: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Here it says that they continued "daily," breaking bread.

The meeting of which we have record in Acts 20:6-12

was evidently held in the evening for it says "there were many lights in the upper chamber," and "he (Paul) continued his speech until midnight." It is evident that this was not the regular weekly meeting of the church on Sunday as some might affirm; but a special service held for a special reason. And to be technical this meeting was not held on Sunday evening as we count time today; but rather on a Saturday night as we count time, for according to Bible reckoning a day begins at sunset and ends at sunset. See Leviticus 23:32. In other words the dark of the day precedes the light part. So in the case of the first day of the week the night would come first and then the day, as it says in Genesis 1:5: "The evening and the morning were the first day." So the meeting of which we read in Acts 20:6-12 must have been held on what is commonly known today as Saturday night in order to bring it within the pale of the first day of the week according to Bible reckoning.

According to Bible reckoning the first day of the week begins with the setting of the sun on what we call Saturday night and ends with the setting of the sun on Sunday night. In order that a night meeting be held, therefore, on the first day of the week, it would have to be held on what we call Saturday night.

As Paul remained with the church at Troas seven days, he, no doubt, "as his manner was" (Acts 17:2), held the regular service with the church on the seventh day, or sabbath. And then on Saturday evening he held a special meeting in order to give the church the full benefit of his presence, as he had to leave the next day.

He would not depart on the Sabbath day; and, as he could not travel in the night, he took occasion to preach to the church all night, and then early Sunday morning at daybreak he started off on his journey. He evidently regarded the first day of the week as the first working day, for he made a journey of about nineteen miles on that day after leaving the church at Troas.

Thus we find that neither Christ nor His apostles recognized any day but the seventh day as the day of worship, as the Sabbath of the Lord.

A little girl passed by one of our evangelistic tents one evening just before the service, and she stopped and asked the preacher, who was there a bit early, "Why do you keep Saturday for the Sabbath?" He read her the fourth commandment. When he got through reading it, she exclaimed, "Oh, I see you follow it just as it reads!" And isn't that what we are supposed to do, dear reader? Follow in the footsteps of Christ. Take Him at His Word?

WHO MADE SUNDAY THE SABBATH?

We have found that Christ made no change in the law of God, but both by precept and example He honored and upheld its righteous requirements. The prophets of old foretold that this would be Christ's attitude. "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42:21. "Then said I, Lo, I come: in the volume of the Book it

is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:7, 8.

Christ testified to the truthfulness of these prophetic utterances: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

On the other hand the prophet Daniel tells us that there would arise a religious power among the nations of men which would seek to bring about a change in God's holy requirements. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

The apostle Paul makes unmistakable reference to this same power, which he denominates the "man of sin," who would seek to exalt himself above God. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." II Thessalonians 2:3, 4. Paul also shows how the way would be prepared for the appearing of the "man of sin." In Acts 20:28, writing to the elders at Ephesus, he said: "Take heed therefore unto yourselves, and to all

the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." The falling away came, the grievous wolves entered the flock, there arose men seeking a following by the teachings of "perverse things," finally the apostasy was so great that a religious power arose which openly sought to change the "times and laws" of God's commands, and particularly the Sabbath day. A Roman Catholic authority writes:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day from Saturday to Sunday. The Protestant world at its birth (in the Reformation of the sixteenth century) found the Christian Sabbath (Sunday) too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over 300 years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world." THE CATHOLIC MIRROR, Baltimore, September 23, 1893.

What conditions led the church to adopt the first day of the week instead of the Sabbath ordained by the Lord? We have already read of what Paul predicted would come. (See again Acts 20:28). Soon after Paul's death, Christianity began to wear the garb of heathenism. The conversion of the heathen became more superficial; and as these men and women united with the church of God, they brought with them many customs and practices of their former heathen worship.

Upon the so-called conversion of Constantine in the beginning of the fourth century, a new impetus was given to the Christian faith, and the Christian religion became the religion of the empire. Then began the scheming of the various bishops and presbyters to gain recognition at the court of the emperor. Rome had for centuries been the mistress of the world, and as in the affairs of state her authority was supreme, it seemed but natural that her authority should be conceded in spiritual matters, especially as Constantine recognized the claims of the Church of Rome, which gave to her opinions superior weight and authority.

The popularity of the Christian religion in the empire served only to lead large numbers of the heathen to unite with the Christian church, more in the hope of temporal gain than of spiritual uplift. And the church, having lost its sense of the true character of Christianity, eagerly held out every inducement to augment its membership from the ranks of its heathen neighbors. Heathen customs and festivals were modified, given Christian names, and adopted by the church.

Many and devious were the methods by which the church in the early centuries sought to win the favor of its heathen neighbors. One of these was the adoption of the Sunday festival. This day was dedicated to the worship of the sun, and upon it were held heathen feasts in honor of that deity.

By a cult known as Mithraism special veneration was shown the Sunday festival. W. de C. Ravenal, writing for Dr. I. M. Casanowicz, assistant curator, division of Old World archaeology for the Smithsonian Institution, makes this statement:

“The devotees of Mithra held Sunday sacred because Mithra was identified with the “invincible sun.” . . . Mithra was an old Aryan deity, and his worship is a special mystery cult developed with the decay of Zoroastrianism. Mithraism came to Rome from Asia Minor in 67 B. C. . . . It became the religion especially of the Roman army, and besides Italy it spread especially along the frontiers where the (Roman) garrisons were stationed.”

The Archdeacon F. W. Farrar, in his book THE VOICE FROM SINAI, page 167, said: “The Christian church made no formal, but a gradual and almost unconscious, transference of the one day to the other.”

The Bible predicted, way back in Daniel’s day, that a power would arise that would “think to change times and laws.” History records that a power known to us as the Roman Catholic Church or the papacy has done just this thing.

From **CONVERTS CATECHISM OF CATHOLIC DOCTRINE**, page 50, we read: "Why do we observe Sunday instead of Saturday? Answer: We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday."

From **A DOCTRINAL CATECHISM**, by the Reverend Stephen Keenan, approved by the Reverend John Hughes, Archbishop of New York, on page 174, we read: "Have you any other way of proving that the church has power to institute festivals of precept? Answer: Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

Cardinal Gibbons, author of the book **FAITH OF OUR FATHERS**, page 89, says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The scriptures enforce the religious observance of Saturday."

The question naturally arises, do Protestant ministers know these things? And we answer, some do. Let me quote from one or two as a sample. Dr. Hiscox, author of the *Baptist Manual*, in an address before a Baptist ministers' meeting, which address was reported in the **EXAMINER** of November 16, 1893, said: "To me it seems unaccountable that Jesus during three years' in-

tercourse with His disciples, giving them instruction as to His kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses, and teaching its true nature and purpose, never alluded to the transference of the day. Also that during the forty days of His resurrection life, no such thing was intimated. . . . Of course I quite well know that Sunday did come into early Christian history as a religious day, as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctified by the papal apostasy and bequeathed as a sacred legacy to Protestantism. There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found?—Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."

OBJECTIONS MADE TO THE BIBLE SABBATH

One of the fundamental rules of understanding the Bible is this, that all texts of the Bible, when rightly un-

derstood, coincide with, or perfectly agree with every other teaching of every other writer on the subject. In other words, there is no disagreement, but a perfect harmony in the teachings of all the Bible writers. To come to a Biblical conclusion, we must not take one text, disassociate it from its surroundings, ignore the conclusions of other Bible writers, put our own interpretation unto it and say, "Such and such is the meaning of a verse." The apostle Peter warns us against such a thing. He says, "Know this first, that no prophecy of the scripture is of any private interpretation." II Peter 1:20.

You will recall that the device that Satan, the wicked one, used in seeking the downfall of Adam and Eve was to suggest to them that they need not obey God. He told the same thing to Cain, suggesting that he need not follow implicitly the command of God in presenting the slain lamb and offering. Cain obeyed the voice of the deceiver and because God did not accept his offering as He did that of Abel, he slew his brother.

We need to know for ourselves what voice we are heeding whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of such value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of man for the commandments of God.

Let us earnestly inquire what is truth. We cannot afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of

our faith. It is of the utmost importance that we understand as far as God has given us capacity for understanding, the principles upon which His government rests, for the principles which we believe and receive in the heart will govern and control the actions. The clearer the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections.

It is a sacred and solemn responsibility to be a minister for the Lord Jesus Christ. As God's mouthpiece, we are to receive our message from God and deliver it to the people in the name of the Lord. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Malachi 2:7.

How tragic that God must charge some of the ministers of having caused His people to "stumble at the law," Malachi 2:8. He declares that the ministers have been "partial" with God's law. Verse 9. Today there is much partiality shown against the sabbath commandment. The sabbath is an integral part of the law of God. As we have found, the sabbath was chosen by God to be the memorial of His creative work. It was chosen to be a sign or badge of His power and authority of His sanctifying power. Exodus 20:8-11; Ezekiel 20:12, 20. God knew that many would, by precept and example, teach the people to forget what God had said to REMEMBER.

Many spiritual leaders are partial in regard to the ten commandment law as charged by God in Malachi

2:9. This is seen in the various and conflicting arguments they use to avoid the claims of the fourth or Sabbath command.

(1) Not Under the Law But Under Grace

Strong texts of Scripture are woefully misapplied in seeking to substitute this partiality against one of God's commandments. Almost without exception, these leaders who will not obey the claim of the fourth commandment themselves and who try to prevent the people from doing so, seize upon Romans 6:14. With only the Sabbath in mind and endeavoring only to apply the language of this text to the fourth commandment, with strong emphasis they read, "Ye are not under the law, but under grace." I repeat, the only one of the ten commandments this text is used against is the fourth, but it must be remembered that the Sabbath is only a part of the law, and if the fact we are not under the law absolves us from keeping the Sabbath, then it just as surely frees us from obedience to the other nine precepts of the law.

Supposing we make such an application. Take the eighth commandment, which says, "Thou shalt not steal." When the thief is reproved for his dishonest practices and is told that he should live by labor and not by fraud, he may retort, "Your argument is not scriptural, for we are not under the law, but under grace, therefore, I can steal as often as I please."

Suppose the minister who uses this argument goes as a missionary to China. He teaches the heathen that the

Bible is the word of God, and is to be obeyed, and the honest-minded heathen who reads the Bible for himself begins to keep the Sabbath, "according to the commandment." Luke 23:56; Exodus 20:8-11. Our friend rebukes him and says, "That is not at all right; you must not keep the Sabbath; we are not under the law, but under grace." The poor Chinese does not see it clearly; but since it is much more convenient not to keep the Sabbath than to keep it, he allows customs and convenience to make up for the obscurity, and yields to his new teacher.

But the next day our missionary friend is shocked to find his new convert making obeisance to a hideous idol, and burning some strange - smelling stuff before it. "What!" he exclaims, "have you forgotten that the great God who created all things has said, 'Thou shalt have no other gods before Me,' and 'Thou shalt not make unto thee any graven image, . . . thou shalt not bow down thyself to them?'" And the simple-minded man will reply, "Me no forget; me 'member your teaching velly well; me not under the law, under grace." By what arguments will our friend make it plain to him that, while the expression, "not under the law, but under grace," takes away the obligation to keep the fourth commandment, it does not in the least diminish our obligation to keep all the others?

People were not saved in one age by keeping the law and in another age by grace. People were always saved in every age by grace. "Therefore, as by the offense of one, judgment came upon all men to condemnation;

even so by the righteousness of one the free gift came upon ALL men unto justification of life." Romans 5:18. Thus we see that the only way whereby ALL men from the beginning of creation to the end of the world could obtain eternal life was by this free gift through Jesus Christ.

Does grace make void the law of God? Paul exclaims: "God forbid: yea, we establish the law." Romans 3:31. Grace and law are not opposite. In fact, there can be no grace if the law does not stay in force. The person who is really saved by grace will never be hostile to the law. There is just one thing wrong with anybody who is opposed to the law of God. He is not converted. He is still a carnal man. "The carnal mind is enmity against God, for it is not subject to the law of God." Romans 8:7.

The following illustration shows the need of obedience on the part of one who is saved by grace. A man commits murder. He was always a good man before, but for this one act he is locked behind the bars and sentenced to die. All the good life that he lived before will avail him nothing now, for the one wrong act will take his life. In the cell he might promise never to break another law of the country and to live a perfect law-abiding life. But will that save him from the gallows? Not at all. The one murder has cost him his life and he cannot be saved by good works or law-keeping. The law cannot then give him life. It continually cries DEATH. It was designed to be a law to protect life but now it has become a law of death to the one who broke it. Be-

fore it was a law of bondage. It has bound him in the cell and condemned him to certain death. There is no possible way to make that law save the criminal now unless it is abolished, but the law against murder cannot be abolished.

Then the condemned man appeals to the governor for a pardon. And one day there walks into his cell a man with a pardon in his hand with the words written upon it, "saved by grace." Is the man saved by law or the keeping of the law? No, he is saved by grace entirely. With the salvation by grace, he becomes free from the bondage of the law. But, let me ask you, because the man is saved by grace, is he at liberty to go out and shoot as many men as he likes, or is the law abolished because he is saved by grace? Grace frees him from the condemnation of the law, but not from its jurisdiction.

Grace not only forgives past transgressions, but is power to keep us from sinning in the present.

(2) The Sabbath Was Given Only for the Jews

In reading the scores of pamphlets and books that are sent to me, apposing the Sabbath of the fourth commandment, it is almost without exception referred to as the Jewish Sabbath. Thus the writers seek to heap odium or contempt upon it. Why will not writers use the language of the Bible and call the fourth commandment "the Sabbath of the Lord thy God"?

It is true that the Sabbath commandment together with the other nine was formally proclaimed from Sinai

to a multitude of people composed chiefly of Jews; but is that any reason to have nothing to do with the Sabbath? Shall we throw away the Bible because the Holy Scriptures were written by Jews? Shall we have no regard for the prophets and apostles because they were all Jews? Shall we reject Jesus, for "He took on the seed of Abraham." Hebrews 2:16. And He walked among men as a Jew. Didn't the Author of salvation declare that "salvation is of the Jews." John 4:22. Will we refuse to go to heaven because there is the name of a Jew over every gate of the city and because the names of Jews are on the foundations of the walls? Revelation 21:12, 14. Are we to conclude that the Bible prophets, apostles, the Saviour, salvation, and heaven are all to be confined only to the Jews? Oh, to what length do we come when we follow out a wrong line of reasoning.

Take for instance the experience of the three disciples Peter, James, and John, all of them Jews. One time Christ took them upon the mount of Transfiguration and there came a voice from heaven saying, "This is My beloved Son: hear him." Luke 9:35. Are we to understand, therefore, that this command of the Father to hear Christ was to be obeyed only by those three disciples, or at the most, only by the Jewish race to which they belonged? That would be just as reasonable as the conclusion regarding the Sabbath commandment. God honored the Jewish nation by calling them to be His peculiar people. He gave them His truths. He revealed to them in types and shadows the promised Messiah. He gave to them the covenants and intended them to be the light of

the world. He placed them at a strategic point of territory, that being the gateway of the nations. They failed Him, yes! But did the truths that God gave cease to exist because a nation failed Him? God is still God. Truth is still truth. The seventh day is still "the sabbath of the Lord thy God." Christ declared: "The sabbath was made for man." Mark 2:27. He did not say Jew! but man! If we belong to mankind, God made the Sabbath for us! The Sabbath was made at creation for man. The only man in existence was Adam. In Isaiah 56:1-8 the prophet speaks of the closing days of earth's history and talks of the blessing that will come upon "the son of the stranger" that keeps the sabbath.

(3) The Sabbath Was One of the Jewish Feasts That Christ Abolished at the Cross

In a desperate attempt to avoid obedience to the Sabbath of the fourth commandment, some have seized upon Colossians 2:14-17 and taught that all ten of the commandments of God were nailed to the cross. The Scripture reads: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross: . . .

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days:

"Which are a shadow of things to come; but the body is of Christ."

According to these verses something was blotted out.

It was called an handwriting of ordinances "that was against us and contrary to us," and the 17th verse says it was a shadow of things to come. I want to say that when I gave my heart to Jesus I never found the Ten Commandments in my way. They have never been "against" me, nor "contrary" to me.

I wish you would take the time in your own private study and meditation to go through the Ten Commandments and pick out the ones you would say are against you and contrary to you. Surely it is not the first. And the second is very much like it. Surely there is no great temptation for you, in whose heart abides the loving Christ, to bow down to idols of stone. No, that commandment is not against you. Neither is the third commandment regarding taking God's name in vain contrary to a man who has been made new by the power of God. It is not against him. And the fourth commandment is positively declared to be "for man."

You will recall that Jesus said in Mark 2:27, "The Sabbath was made for man," so whatever Paul is talking about, it positively could not be the fourth commandment, the Sabbath commandment; for Jesus, the Master Teacher, says that it is "FOR YOU," and I am sure that no one can successfully teach and make men believe that Paul would take issue with Jesus Christ. What Paul is talking about is something that is "AGAINST US," something that is not for us. But, get this straight, that Jesus says the seventh-day Sabbath is FOR YOU.

And so, we might go on through all the commandments—the fifth, the sixth and seventh, these command-

ments which tell us to honor father and mother, not to kill, not to steal, not to commit adultery—surely, they are not against the Christian, they are not contrary to his mode of life!

No, the Ten Commandments are not against or contrary to the man who has found Jesus as his Saviour. Jesus said, “I delight to do thy will, O my God. Yea, thy law is within my heart.” Psalms 40:8.

But what is the meaning of this text of Colossians 2:14-17? We have found out what it does not mean. It does not mean that Christ nailed the Ten Commandments to the cross. It does not mean that the Ten Commandments are contrary to us.

The 17th verse says it was a shadow of things to come, but the body is of Christ. I am sure you are acquainted with the fact that there was a shadowy service, a typical service, which was given to keep in mind the great love of God and the plan of God in the coming Redeemer. When Adam sinned, God made known to man that He had supplied a substitute, a Saviour, and they were to show their faith in this coming Saviour by the offering of sacrifices. They were to keep in mind the Lamb of God who would take away the sin of the world by the offering of an innocent, unblemished lamb from the flock. They were carefully instructed regarding this sacrificial service. It was carefully outlined in a law that was given to them.

You recall the story of the offering of sacrifices by Cain and Abel; one did as God instructed, the other

ignored the instructions of God concerning the sacrifice and did as he thought, and you know the fearful result. It is concerning this law of sacrifices that we read in Galatians 3:19: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made . . ." Notice these words, "Wherefore then serveth the law? It was added because of transgressions." Because man had transgressed God's Ten Commandment law and become sinners (for sin is the transgression of the law, I John 3:4), God added this sacrificial law, this law which had to do with the killing of lambs and washings and which had holy days, some of which were called Sabbath days. (See Leviticus 23). This law was to point them to the Redeemer, God's remedy for sin; and this "added law" was to last until the promised seed, Jesus, should come.

Every time a man slew an innocent lamb, it was to point the mind down the stream of time when the innocent Son of God would die for the guilty race; and thus through faith in the Redeemer to come, those who truly believed were forgiven. This service was a "shadow of things to come." But you can readily see that when the service lost its spiritual meaning to the people and they entered into it only as a ceremony, a ritual, all that blood of millions of animals slain yearly could become offensive. It was a shadow of a good thing to come, but because of their attitude toward God, it became against them and contrary to them.

Because the law of sacrifices, which the Christian church calls the ceremonial law, passed away, having

served its purposes, never think for a moment that the great eternal, moral law, the Ten Commandments, ceased to function!

Some have written to me and accused me of inventing the idea of two laws — the sacrificial or ceremonial law (which was a temporary arrangement) as being distinctive from the Ten Commandments or moral law of God. The truth is that practically all the great theologians and Protestant churches hold this view. I will quote a few:

THE METHODIST CHURCH: "Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians, yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral." Methodist Episcopal Church Doctrines and Discipline, pp 23. 1904.

PRESBYTERIAN COMMENTATOR ALBERT BARNES: "There is no evidence from this passage (Colossians 2:16) that he (Paul) would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, 'The Sabbath,' it would then, of course, have been clear that he meant to teach that the commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of

their ceremonial and typical law, and not to the moral law, or the ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as ‘a shadow of good things to come.’ These commandments are, from the nature of moral law, of perpetual and universal obligation.” NOTES ON COLOSSIANS 2:16, by Albert Barnes.

THE BAPTIST CHURCH: “Besides this law commonly called moral, God was pleased to give to the people of Israel Ceremonial Laws containing several typical ordinances, all which ceremonial laws, being appointed only to the time of Reformation, are by Jesus Christ, the true Messiah and only Law Giver, abrogated and taken away.”

THE CHRISTIAN CHURCH: “By the abolition of the law I do not think that the moral law of love to God and love to man was destroyed: for this must be unchangeable and eternally binding on all intelligent creatures. I see no connection between the death of Christ and the destruction of the moral law.

“There is an intimate connection between His (Christ’s) death and the ceremonial laws: for these were types and shadows of Christ, the anti-type and substance.” Elder Barton W. Stone, Disciple.

(4) *It Makes No Difference Which Day We Keep — God Isn’t Particular*

How often, when the question of the sabbath is raised, do we hear the argument: “It doesn’t make any dif-

ference which day we keep. God isn't particular. If the majority kept Monday, I'd keep Monday." This very common statement makes one think of a text that shows how well God pictures these people. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." Ezekiel 22:26. Yes, God knew that people would be saying it doesn't make any difference; and God points out on what point they will be saying this. He says: they "have hid their eyes from my sabbaths, and I am profaned among them." The cry "It doesn't make any difference what day we keep" would make the blessing, the sanctifying, and the definite command of God meaningless. God blessed the Sabbath day and we read that "The blessing of the Lord maketh rich." Proverbs 10:22. He hallowed the Sabbath. He made it the sign that He is the Creator of heaven and earth. Exodus 20:8-11. He made the seventh-day Sabbath the sign of sanctification. Ezekiel 20:12. He put the Sabbath in the bosom of His ten commandment law with the words of caution, "Remember the sabbath day to keep it holy." How can a Christian read all this and say that it doesn't make any difference. God isn't particular?

May we ask the objectors, "Do you really think God is particular? Would you use the same process of reasoning about the other nine commandments? If using that argument will free you from obedience to the fourth

commandment, would it not free you from obligation to obey the other nine? Doesn't God really mean what He says?"

Let us note an experience or two from the early days of the Bible. In the early days of Jewish history God instructed the priests that when they ministered in the sanctuary they should not use strange fire—that is common fire—but that they should always draw from the holy flame that burned continually on the altar. It may be very plausibly argued that all fire is alike, even as one might argue that all days are alike, and conclude that God would really not care if His command concerning the particular kind of fire was not obeyed. Evidently two priests—Nadab and Abihu—acted on this theory for they employed strange fire in offering incense before the Lord. And what was the result? "There went out fire from the Lord, and devoured them, and they died before the Lord." Leviticus 10:2.

The context shows that this judgment came upon them because they had failed to obey the command to put a "difference between holy and unholy." Verse 10.

How remarkable is the parallel! The Sabbath commandment is intended to put a difference between the holy and the unholy in days. "Remember the sabbath day, to keep it holy." Is God less particular about His holy day than He was about the holy fire that He gave to the Israelites?

For other illustrations showing that our God is particular read Numbers 4:15, 20 and II Samuel 6:6, 7.

Read also the story of Naman the leper, who was commanded to dip seven times in Jordan. II Kings 5. He found that when God said "seven" He meant "seven."

*(5) The New Testament Is Silent as to
Any Command To Keep the Sabbath*

Yes, I have often been asked where in the New Testament is the seventh-day sabbath commanded to be kept. Personally, I see in the words of Christ as recorded in Mark 2:27, 28 a command to keep the sabbath. Here Jesus says that He made the Sabbath for man. I am a man. If the Creator stands there saying to you, "I made the Sabbath for you," it contains a bit of love in every minute of the day. I ask you, "What further command do you want?"

In describing the judgments that were to come upon the city of Jerusalem and the Jewish nation, Christ, in Matthew 24:20, instructed His disciples that there would come a time when they would have to flee to the mountains from Jerusalem and Judæa. Then He added: "But pray ye that your flight be not in the winter, neither on the sabbath day." To have to flee on the sabbath would break the calm of that holy day.

The destruction of Jerusalem did not take place until A.D. 70, which was nearly forty years after Christ gave this admonition. Yet all during this time the disciples were to keep the sabbath ever in mind whenever they knelt in prayer, praying that their flight would not be on the sabbath day. How could they then have preached

the abolition of the sabbath when they were ever to keep this holy day uppermost in their minds in prayer. And remember, it was Christ who gave them that injunction!

Does not this sound as though Christ still held the seventh-day sabbath in high esteem. Again this sounds to me like a command. Jesus had previously said, speaking of the ten commandments, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19. Here Jesus positively states that not "one jot or tittle" would pass from the law. Then He emphasizes it by saying, that heaven and earth would pass away first before a "jot or one tittle" would fail. How strong is the rebuke He gives to those who would take away one of the commands from the ten. He says that the folks who do this and teach this are regarded by heaven as the least of earth. But He goes on to say that the people who will teach and obey all of those commandments will be called great in the kingdom of heaven. Those are the words of Christ and they are plain and positive.

Fifty-nine times in the gospels and the book of Acts there is reference to the sabbath. And in those references it is pictured as the weekly day of worship. Though the

sabbath is mentioned but casually, we would understand that they took it for granted that their hearers were conversant with the sabbath. Paul said, near the close of his ministry, that he preached "none other things than those which the prophets and Moses did say should come." Acts 26:22. And then again he said, "For I am not shunned to declare unto you all the counsel of God." Acts 20:27.

Even if one could not find a direct word for word command for the sabbath observance in the New Testament what would that prove? Nothing at all! Has God spoken only through the New Testament writers? Did He not speak through the prophets of old? Is not the entire Bible inspired? Peter, a new Testament writer, tells us that the Old Testament prophets "spake as they were moved by the Holy Ghost." II Peter 1:21. "All scripture is given by inspiration of God, and is profitable for doctrine, . . . for instruction in righteousness." II Timothy 3:16.

Just supposing the apostles were silent concerning the sabbath, and they were not, but is the silence of God's New Testament servants in the valleys of Judæa more weighty than the thunderings of God Himself on Mount Sinai? It is sad that the sabbath objector is unable to hear the voice of God because of the silence of the apostles.

*(6) No One Knows Which Is the Original
Sabbath Because There Have Been So Many
Changes in the Calendar*

It is rather hard to take seriously this objection. About

all we need to do is to ask the objector, "Why do you keep Sunday?" And if he answers, as most of those who keep Sunday do, and have down through the centuries, he will say, "because Christ rose on the first day of the week." We've not heard any answer but this given. If people are sure that Sunday is the first day of the week and they keep it because Christ rose from the dead, it ought not be hard to know which day is the seventh day. Surely the first day of the week could not come down safely through all the centuries of time and not the seventh day. And what proof is offered that time has been lost? None whatsoever! We are just supposed to believe the objectors that somewhere through the centuries of time everybody got lost in their reckoning.

One thing is sure. The Lord of the sabbath, Jesus, knew which day the sabbath was, and He kept the seventh day. His disciples did the same. They kept the sabbath day "according to the commandment." Luke 23:56.

And what of the centuries since Christ. Have calendar changes confused our reckoning of the weeks? There is no need to be confused. There has been one change in the calendar since New Testament times and that was from the Julian to the Gregorian calendar, which we are using today. The change to the new calendar was first made in Spain, Portugal and Italy in 1582 under the edict of Pope Gregory XIII. That is why our present calendar is called the Gregorian calendar. And what was the result of the change of the calendar? Did it affect the weekly cycle which measures off the sabbath day for

us? Not one wit! For a while many nations, particularly the Greek Orthodox nations and the Protestant nations did not accept the new style calendar because they did not want anything that the Pope had anything to do with; but as the years passed the other nations gradually changed from the Julian to the Gregorian calendar, because it is correct. But the weekly cycle was never tampered with. When it was Sunday in Rome it was Sunday in London and Sunday in Moscow or Constantinople. It is inconceivable that all Christian peoples and Jews would lose the reckonings of the weekly cycle which would involve confusion of all their holy days which they would have to do if there is to be any lost time. I repeat, that all Jews in every part of the world and all Christians in every part of the world would have to lose exactly the same moment of time. To such incredible lengths must one go in order to maintain the idea that time has been lost!

There is no uncertainty in tracing back the weeks to Bible times. And when we reach there, we read that the "sabbath was past" when the "first day of the week" arrived. Mark 16:1, 2.

*(7) We Are Under the New Covenant . . .
Therefore the Old Sabbath Has No Claim on
Christians Today*

In the Bible two intensely interesting contracts are presented. They are termed the old and the new covenants. One was a temporary pact, or agreement, while the other, known as "the everlasting covenant," spans

the gulf that sin has made, extending its provisions of grace from the time that the original Paradise was lost until the eternal Paradise is restored.

The covenant of grace was originally established with our first parents prior to their exit from Eden, for immediately after the tragic fall there was given the divine promise that the seed of the woman should bruise the head of the serpent. It was renewed in the pledge to Abraham. "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. To Abraham, David, and Jeremiah this pact was presented, not as a temporary arrangement, but as an everlasting covenant between God and all His people. (Genesis 17:7; II Samuel 23:5; Jeremiah 32:38-40.)

Possibly the question of the two covenants is as little understood as any subject in the Bible, yet it is very important. In reality it is a simple story. First of all, what is a covenant? A covenant is an agreement, a contract. One person alone cannot make a contract. Then there must always be a basis for a covenant. But, remember that this "basis" is one of the most important things about a contract, for there never would be a contract without some basis. Next there must be certain promises included with the contract. When a contract is to be made, first of all there is a meeting to talk over the basis and the promises; then it is committed to writing; and last, if all is agreeable to both parties, it is signed and ratified. When this has been done, it cannot be changed. Nothing but a new contract between these same parties can nullify it.

Some people say that the old covenant was the Ten Commandments, and it passed away. God does call the Ten Commandments His covenant, as we are told in Deuteronomy 4:13. But the Ten Commandments simply are the basis of the old and new covenants. We read: "After the tenor of these words have I made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; . . . and He (God) wrote upon the tables the words of the covenant, the Ten Commandments." Exodus 34:27, 28.

So the Ten Commandments were the basis of the covenant. It was concerning them that this agreement was made. But the failure on the part of Israel to keep their part of the agreement did not affect and make null and void the Ten Commandments. If you had a contract to sell your home, but the people could not keep up their payments, what would become of your contract? It would be broken, and so vanish away. But did the home vanish away? No, it is still there — the home was the basis of the contract. In Hebrews 8:8 we find this expression: "Finding fault with them." Some people say God found fault with the Ten Commandments, and that is why He made a new covenant. But it was the people that He found fault with. You can read that contract or covenant in Exodus 19:4-8. There we see God and Israel entering into an agreement, making a covenant concerning the Ten Commandments. God says:

"If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be

unto Me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.”

And then the agreement was ratified with the blood of animals. That was the old covenant — an agreement concerning the Ten Commandments. The people were unable, because of the weakness of humanity, to live up to their part of the agreement, and so God gave the people another chance by offering a new covenant. Note the wording of the new covenant; note who makes the promises. In the old covenant the people say, “*We* will do”; but note Jeremiah 31:31-33:

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.”

In the old covenant the people say, “We will do.” In the new, God says, “I will do.”

In the new covenant God makes all the promises, and — praise His name — He is abundantly able to do as He promises. Let us just briefly contrast the old and the new covenants. The parties of the old covenant were

God and Israel; the parties of the new covenant are God and Israel. The basis of the old covenant was the Ten Commandments; the basis of the new covenant is the Ten Commandments (to be written in the heart). The purpose of the old covenant was to make a holy nation by obedience; the purpose of the new covenant is to make a holy nation. In the old covenant the promise was faulty because it was made by the people; the new covenant was based upon better promises because they were the promises of God. The old covenant was ratified with the blood of animals; the new covenant was ratified with the blood of Christ. In 1491 B. C. the old covenant was ratified with the blood of animals; in A. D. 31 the new covenant was ratified with the precious blood of Christ.

We must remember that the new covenant, called "new" because it was ratified on Calvary, was in reality made in 4000 B. C. with Adam in the Garden of Eden after the first sin, for the promise of the Saviour was given there. The blessed gospel of salvation from sin is an Old Testament teaching just as it is a New Testament teaching. Some of the grandest men of faith that have ever lived were Old Testament characters. The gospel was precious to them. Jesus said that Abraham "saw My day and was glad." What a realizing sense of the plan of redemption through Christ did Abraham get that day on the mount when God spared his son Isaac and provided a substitute!

Paul says in Galatians 3:8 that "God . . . preached before the gospel unto Abraham." Righteousness by faith

was in operation then as it is now, for none other than Paul proclaims it. When God wanted to write a chapter in the New Testament on the subject of faith, He based it on Old Testament characters. Those men of renown, whose faith and works were immortalized in Holy Writ, had a concept of the gospel that led them to obey God. Of Abraham, the father of the faithful, it is written that he "obeyed My voice, and kept My . . . statutes."

The eleventh chapter of Hebrews is a record of what men did as a fruitage of faith. "By faith Abel offered unto God." "By faith Noah . . . prepared an ark." "By faith Abraham . . . obeyed; and he went out, not knowing whither he went." And so on through the chapter we find that the men of faith were those who obeyed God.

Sometimes men speak of the standards of the Old Testament and the standards of the New Testament as two different standards. What a misconception! What a perverted idea! The God of the Old Testament is the God of the New. The Messiah of the Old Testament is the Saviour of the New. There is only one Bible; it is all given by the inspiration of God. We have only one plan of redemption, only one standard of righteousness, only one eternal law, only one Holy Spirit, only one Lamb of God that can take away the sin of the world.

True it is that the methods of approach have changed. Some ceremonies are different. We do not now offer sacrifices of lambs to show our faith in the coming Lamb of God, but we do partake of the bread and the wine at

the communion table as a symbol of the Lamb who died on Calvary's hill nearly two thousand years ago. We do not have ceremonial washings as they had them then, but at His command we are plunged into the fount of baptism.

Christ did not give a new or higher code of laws, for the Ten Commandments of the Old Testament were perfect. They were declared by the New Testament writer to be "holy," "spiritual," and "good"; they were a transcript of Christ's own character. But Christ did remove a lot of the rubbish that through the centuries had settled upon the Decalogue in the form of ceremonies and traditions of men. By pushing away the rubbish, He let the marvelous beauties and the spiritual meaning of the law shine forth.

We who are spiritual will never war against the Ten Commandments; for when we are born again, we come under new covenant relations, and the Ten Commandments (all ten) are written in our hearts. Then our triumphant cry is, "I delight to do Thy will, O my God; yea, Thy law is within my heart."

My next point may come as a shock to some, but I pray it may come as a mighty truth. Let us read Hebrews 9:16, 17 and Galatians 3:15.

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

"Brethren, I speak after the manner of men; though

it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto."

Here a man's will is used as an illustration of Christ's will, testament, or covenant. As is plainly stated and is an obvious fact, a man's will is of force after the man dies. And after the man dies, nothing more can be added to his will. Here is a significant truth when applied to the new covenant. The new covenant is Christ's will. He ratified it with His own blood. All the terms, provisions, promises, and truths of His will must be written before He dies; for nothing can be added after the death of the testator. "No man . . . addeth thereto." Galatians 3:15.

Let us be practical and apply this rule to our religious beliefs and practices. No doctrine, no commandment, no new truths or religious practices, which Jesus did not teach or practice, are to be required of anyone. Nothing can be "added thereto."

Let us check a few points of Christian practice and belief:

Prayer—Matthew 6.

Soul winning—John 15:8.

Miracles—John 14:12.

The ministry of the Holy Spirit—John 16:7-14.

Sanctification—John 17:17.

The Lord's Supper—Matthew 26:26.

Baptism—Matthew 3:13-17.

Tithe paying—Matthew 23:23.

The reliability of Old Testament Scripture—John 5:39-47.

The resurrection hope—John 5:28; John 11:25.

Seventh-day Sabbath—Mark 2:27; Matthew 24:20.

The hope of heaven—John 14:1-3.

Thus we see that all these and many other precious truths received the sanction of Jesus before He died. Now let us raise the question on a widely accepted practice—the observance of Sunday. Did Christ speak of it before Calvary? Every student of the Bible will say No! But remember nothing can be added after He dies. Ninety-nine Christians out of one hundred, when asked why they observe Sunday, will quickly reply, “It is because Christ arose from the dead on that day.” But here we are faced with the plain, pointed statement that nothing comes into the will of Christ, or the new covenant, after His death. Jesus died on Friday, the sixth day of the week; He ratified the new covenant then. If Sunday worship started two days after Christ’s death, it is two days too late to come into His will and to be required of men. For the plain truth is, nothing can be added after He dies. “No man addeth thereto.” Galatians 3:15. What is true of Sunday observance is true of many other religious practices and doctrines. As followers of the Lord, let us each take a careful inventory. Let us make a restudy of our beliefs and religious practices. Do we have a “Thus saith the Lord?” Did our Lord teach it? He cried, “In vain they do worship Me, teaching for doctrines the commandments of men.” Matthew 15:9. To build on Christ’s Word, His example, is to build on solid rock.

In summary, we do not get life by keeping the com-

mandments, since all have broken them; but God gives us life in order that we may keep them. The old covenant is a striking illustration of the failure of a human being of himself to obey God. It genders to bondage; for as a man breaks the Ten Commandments, which were the basis of the old covenant, he is a sinner and under condemnation; but the new covenant, which is from above, gives freedom — *not freedom from obedience to the law, but freedom from disobedience to it*. The freedom is not found away from the law, but in the law. Christ redeems from the curse, which is the transgression of the law.

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone; in the covenant from above we have the law in Christ. In the first instance it is death to us, since the law is “sharper than any two-edged sword,” and we are not able to handle it without fatal results. But in the second instance we have the law in the hand of a mediator, even Christ. In the one case it is what we can do, and in the other case it is what the Spirit of God can do.

“Out of my shameful failure and loss,
Jesus, I come, Jesus I come;
Into the glorious gain of Thy cross,
Jesus I come to Thee;
Out of earth’s sorrows into Thy balm,
Out of life’s storms and into Thy calm,
Out of distress to jubilant psalm,
Jesus, I come to Thee.”

SIMILARITIES BETWEEN THE TWO COVENANTS

1. Both are called covenants.
2. Both were ratified with blood.
3. Both were made concerning the law of God.
4. Both were made with Israel the people of God.
5. Both were established upon promises.

DISSIMILARITIES BETWEEN THE TWO COVENANTS

Old	New
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- | | |
|--|---|
| 1. Called the old covenant. | 1. Called the new covenant. |
| 2. Called the first covenant. | 2. Called the second covenant. |
| 3. A temporary compact. | 3. An everlasting covenant. |
| 4. Dedicated with the blood of animals. | 4. Ratified with the blood of Christ. |
| 5. Was faulty. | 5. Is a better covenant. |
| 6. Was established upon the promises of the people. | 6. Is established upon the promises of God. |
| 7. Had no mediator. | 7. Has a mediator. |
| 8. Had no provision for the forgiveness of sins. | 8. Provides for the forgiveness of sins. |
| 9. Under this, the law was written on tables of stone. | 9. Under this, the law is written in the heart. |
| 10. Was of works. | 10. Is of grace. |
| 11. Conditions: obey and live; disobey and die. | 11. Conditions: repent and be forgiven; believe and be saved. |

THE OLD

If. If ye. If ye will. If ye will do.

If ye will do *all*.

If ye will do all, then—ye shall be My people, and I will be your God.

THE NEW

I, I will. I will do.

I will do *all*.

I will do, and—will be your God, and ye shall be My people.

(8) The Law of God Ended, Therefore We Do Not Have to Keep the Sabbath . . . See Rom. 10:4

The verse reads: "For Christ is the end of the law for righteousness to every one that believeth." Those who interpret this verse to mean that the law ended in its function at the time of Christ, surely find themselves in tremendously deep water when you read another verse and ask a simple question. If the law ended back there nearly 1900 years ago because of Paul's statement that "Christ is the end of the law for righteousness," then what about the verse in James 5:11 where we read that word "end" again? It says here: "Ye have heard of the patience of Job, and have seen the end of the Lord." If the word "end" in Romans 10:4 means the law came to an end, then by that same short-sighted reasoning in James 5:11 we would conclude that **God came to an end**, for it says, "ye have seen the end of the Lord." Now, everyone who reads James 5:11, "ye have seen the

end of the Lord," knows that God had not ceased to function, that He had not ceased to exist. You still believe that He has a claim upon us; in other words, you immediately understand that the word "end" has more than one meaning. In this case it means you have seen the objective of the Lord, you have seen what end, or object, or objective, the Lord had in mind in His dealings with Job.

How many times have we used this expression: "I was working to this end," or "He wrought to that end." The same is true with Romans 10:4. Christ is the end, or object, or objective of the law. In other words, the law cannot save a person, but it shuts him up under condemnation until Christ is the only way of escape. Christ is the object, or end, of the law. Thus you see how simple it is to show the fallacy and flimsiness of those types of objections that are thrown out against the need of obedience to God. Such objections I fear are mere smoke screens to hide an unwillingness to fully obey God, when to do so is unpopular.

(9) Christ Fulfilled the Law; Thus It Terminated

Did not Christ say He came to fulfill? And He was speaking of the law.

This verse reads: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17. What strange reading this verse would be if we interpreted the word "fulfill"

to mean “destroy,” “bring to an end,” or “set aside.” Let’s read it that way that we may see the folly of those who, for some reason, want the law of God out of the way. “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to destroy, to bring an end to, to set aside.” You would think the people who make this objection would read the next two verses: “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” And verse nineteen is even stronger. No one can get Christ’s sanction that His purpose in coming was to set aside, destroy, or bring to an end the ten commandments.

Goodspeed’s Modern Translation reads like this: “Do not suppose that I have come to do away with the law, or the prophets: I have not come to do away with them, but to enforce them. For I tell you, that as long as heaven and earth endure, not one dotting of an eye or crossing of a T will be dropped from the law, until it is all observed.” Matthew 5:17, 18.

Let us take another verse which uses the word “fulfill” that we might get a clear understanding of the meaning of the word. In Matthew 3:13-15 we read: “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to *fulfill* all righteousness.” We can all understand the reluctance of John to carry out the wishes of Christ and administer the rite of bap-

tism. He felt his unworthiness. But Jesus urges him on, telling him that "it becometh us to *fulfill* all righteousness."

When Christ fulfilled righteousness that day, did He set righteousness aside? Did He come to destroy it? Did He bring righteousness to an end? Is there no righteousness now?

Again let us read these verses from the Goodspeed Modern Translation: "Then Jesus came from Galilee to the Jordan to John, to be baptized of him. But John dissuaded Him and said, I need to be baptized by you, and do you come to me? But Jesus answered, Let it be so this time: for it is right for us to do everything that God requires." Matthew 3:13-15.

When Jesus came, not to destroy, but to fulfill, He meant that He came to live in harmony with, to obey the ten commandments. He had the law of God in His heart. Psalm 40:9. Jesus' life was a fulfillment of the principles of the ten commandments. There is only one place in all this world that we can see the ten commandments made up into human life in a perfect way, and that is in the life and ministry of our blessed Lord. It is a beautiful life and we are to be like Him. And when we are, we will never be found fighting the law of God, but will be found standing for it.

When we fulfill the law of the city, state, or nation, what do we do? We comply with it. We don't bring it to an end because we obey it. We are ordering our lives in harmony with its requirements or teachings.

(10) *The Lord's Day*

The apostle John calls Sunday the Lord's day and declares that he was "in the spirit on that day." This proves that Sunday is the sacred weekly rest-day of the Christian church.

One wonders by what line of reasoning the opposers of the true Bible sabbath can assuredly declare that the Lord's day is synonymous for Sunday. There is only one day described in the Bible that could lay claim to being the Lord's day and that is the sabbath of the fourth commandment. The decalogue describes it as "the sabbath of the Lord." Exodus 20:10. Isaiah tells us to call this day "the holy of the Lord." Isaiah 58:13. Christ describes Himself as "Lord also of the sabbath." Mark 2:28. John had heard the Saviour utter these words. He knew also the words of the decalogue and the words of the prophet Isaiah. How reasonable then to conclude that he meant the sabbath when he said "the Lord's day."

The history of John's day offers an interesting suggestion as to why he used "Lord's day" for sabbath here in the Book of Revelation. Christianity was coming into ever greater and greater conflict with pagan Rome. The Caesars were often deified, and Christians were sometimes called on to offer incense to them, or forfeit their lives. There were emperor days, such as the emperor's birthday, which took on a religious quality because of the blending of state and church. The day when a Caesar visited a certain city was ever afterward a holiday in that city and known, by translation, as a worshipful day, a day worthy of worship. The emperor Domitian was

“accustomed to call himself and to be called ‘Lord and God.’” so says Philip Schaff in his HISTORY OF THE CHRISTIAN CHURCH. Vol. 2; page 44.

John had been banished to the isle of Patmos during the reign of Domitian, and there he was favored with revelations of Christ’s coming kingdom and glory. This Lord he described as “King of kings, and Lord of lords.” And how meaningful that title was for the persecuted Christians who, at the cost of their lives, refused to acknowledge Caesar as “Lord and God.” In Revelation 1:10 John introduces his first revelation of Christ’s glory. In view of the Christian conflicts with Rome, how natural for him, if that first vision was on the Sabbath, to declare that he “was in the Spirit on the Lord’s day,” the day of the true Lord, whose proof of Lordship is His Creatorship, which the Sabbath memorializes.”

(11) The Early Fathers Who Followed Shortly After the Apostles’ Deaths Testified that Sunday Soon Came Into the Church to Take the Place of the Old Sabbath

When the defenders of first-day sacredness cannot find any proof from the Bible that the sabbath of the fourth commandment has been changed to Sunday worship, they usually use the writings of these early fathers to prove their contention.

A Catholic priest (Father Enright) chides Protestants who claim to take “the Bible and the Bible only as the basis of their faith” in these words: “My brethren, look

about you upon the various wrangling sects and denominations. Show me one that claims or possesses the power to make laws binding on the conscience. There's but one on the face of the earth — the Catholic Church — that has the power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take for instance the day we celebrate — Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any scripture for it, I will to-morrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

Which church does the whole civilized world obey? Protestants call us every horrible name they can think of — antichrist, the scarlet colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday

they acknowledge the power of the Catholic church. The Bible says, 'Remember the Sabbath day to keep it holy,' but the Catholic church says, 'No, keep the first day of the week,' and the whole world bows in obedience." Taken from a speech delivered at Harlan, Iowa, and reported in THE INDUSTRIAL AMERICAN, December 19, 1889.

Leaving the Word of God, which always, from Genesis through Revelation, authorizes the sanctification of the seventh day, opposers of God's holy sabbath turn to the so-called early fathers. Are they reliable? Can we trust them? Paul warned, by the Spirit, that false doctrines and false teachers, bringing in changes from the holy faith, would soon come. He wrote this word of caution: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

Dr. Adam Clark, recognized scholar and commentator, in his commentary on Proverbs 8 wrote: "We may safely state, that there is not a truth in the most orthodox creed, that cannot be proven by their (early Fathers) authority; nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The Word of God alone contains my creed."

Who are some of these early Fathers who are quoted so frequently on this question of changing the day of worship from Saturday to Sunday? They are Ignatius,

Barnabas, Irenaeus, Clement, Tertullian, and Augustine. Here is something that most Protestants do not know, that the Roman Catholic Church goes to these same writers, the early Fathers, to prove doctrines which are not in the Bible and which no other church in the Bible practices or believes today except the Roman Catholic Church.

Let us take a few examples. Most defenders of first-day observance will quote Ignatius, A.D. 101, as favoring the first day instead of the seventh. In Cardinal Gibbon's book **FAITH OF OUR FATHERS**, page 297, he is trying to prove that the priest turns the bread into God and that this bread should be bowed to and worshipped as God. To prove this idolatry should be practiced today he quotes Ignatius condemning some of his day, "because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ." There is no dogma that the Roman Catholic church holds today more strongly than that the wafer which the priest pronounces some latin words over is the actual Son of God.

Another writer who is often quoted in favor of early first-day observance is Barnabas. First of all I must apologize to my readers for putting in print some of the words of Barnabas, but that you may know what type of heresies these early Fathers sanctioned, we will quote a paragraph from Barnabas: "But he adds, neither shalt thou eat the hare. To what end? To signify this to us: Thou shalt not be an adulterer; nor liken thyself to such persons. For the hare every year multiplies the places of its conception; and so many years it lives, so many it has. Neither shalt thou eat of the hyena; that

is, again, be not an adulterer, nor a corrupter of others; neither be like such. And wherefore so? because this creature every year changes its kind and it is sometimes male and sometimes female." Epistle of Barnabas, chapter 8:7-8. Again I say, I am ashamed to quote such things to be read by others, but at the same time, I would be far more ashamed if I, a Protestant minister, were to read from such a source to prove first-day sacredness. But quoters of Barnabas know that not one in a thousand know anything about the "epistle of Barnabas" and they can take advantage of this ignorance to prove something which they cannot prove by the Bible!

Justin Martyr is another "authority" that is greatly relied upon to prove what the Bible is silent about. Cardinal Gibbons, in his book **FAITH OF OUR FATHERS**, page 297, quotes him to prove that the bread is Jesus Christ. And I quote: "The Eucharist is both the flesh and blood of the same incarnate Jesus."

All these "authorities" prove what Paul meant when he said that after his "departure" men would arise "speaking perverse things," and the fact that these writings (supposed to have been done by these men) took place right after the death of the apostles shows what Paul meant when he said, "the mystery of iniquity doth already work." Thessalonians 2:7.

In seeking to prove prayers for the dead, Cardinal Gibbons quotes Tertullian in these words: "The faithful wife will pray for the soul of her deceased husband, particularly on the anniversary day of his falling asleep. And if she fail to do so she has repudiated her husband as far as it lies in her." There is nothing in the Bible

about praying for the dead, in fact God says, "The dead know not anything," that the living cannot help them. (See Psalm 49:1-8). But to prove his point, Gibbons goes to Tertullian.

Do I dare quote a paragraph from Clement of Alexandria, another of the "early fathers." "There is a certain bird called Phoenix; of this there is never but one at a time; and that lives 500 years. And when the time of its dissolution draws near, that it must die, it makes itself a nest of frankincense, and myrrh, and other spices into which when its time is fulfilled it enters and dies. But its flesh putrifying, breeds a certain worm, which being nourished with the juice of the dead bird brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parents lie, and carries it from Arabia into Egypt. And flying in open day in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came." Chapter 12:2-4.

Think about being compelled to read from such a source to prove Sunday had become the Sabbath!

May I close this portion of our book with a quotation from Philip Schaff, eminent church historian. He quotes a "distinguished writer" as declaring that when we move from the inspired writings of the New Testament to the uninspired writings of the fathers, it is like passing, "by a single step," from the verdant confines of "an Eastern city in the desert" out "into a barren waste." And it is into this "barren waste" the Sabbath objector would lead us for proof of Sundaykeeping!

CONTRASTING THE TWO LAWS

The Moral Law	The Ceremonial Law
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1. Spoken by God Himself. Exodus 20:1, 22.
 1. Spoken by Moses. Exodus 24:3.
2. Was written by God. Exodus 31:18; 32:16.
 2. Written by Moses. Exodus 24:4; Deut. 31:9.
3. On stones. Exodus 31:18.
 3. In a book. Exodus 24:4, 7; Deut. 31:24.
4. Handed by God, its writer, to Moses.
Exodus 31:18.
 4. Handed by Moses, its writer, to Levites.
Deut. 31:25, 26.
5. Deposited by Moses "in the ark." Deut. 10:5.
 5. Deposited by the Levites "by the side of the
ark." Deut. 31:26, A.R.V.
6. Deals with moral precepts. Exodus 20:3-17.
 6. Deals with ceremonial, ritual matters.
(See parts of Exodus, Leviticus, Numbers,
Deuteronomy.)
7. Reveals sin. Romans 7:7.
 7. Prescribes offerings for sins. (See book of
Leviticus.)
8. Breaking of "the law" is "sin." I John 3:4.
 8. No sin in breaking, for now "abolished."
Ephesians 2:15. ("Where no law is, there
is no transgression." Romans 4:15.)
9. Should "keep the whole law." James 2:10.
 9. Apostles gave "no such commandment" to
"keep the law." Acts 15:24.

10. Because we “shall be judged” by this law. James 2:12
10. Not to be judged by it. Col. 2:16.
11. The Christian who keeps this law is “blessed in his deed.” James 1:25.
11. The Christian who keeps this law is not blessed. (See, for example, Gal. 5:1-6.)
12. “The perfect law of liberty.” James 1:25.
(Cf. James 2:12.)
12. The Christian who keeps this law loses his liberty. Gal. 5:1, 3.
13. Paul said, “I delight in the law of God.” Romans 7:22. (Cf. verse 7.)
13. Paul called this law a “yoke of bondage.” Gal. 5:1. (See Acts 15:10.)
14. Established by faith in Christ. Romans 3:31.
14. Abolished by Christ. Eph. 2:15.
15. Christ was to “magnify the law and make it honourable.” Isaiah 42:21.
15. Blotted “out the handwriting of ordinances that was against us.” Col. 2:14.
16. “We know that the law is spiritual.” Romans 7:14.
(Cf. verse 7.)
16. “The law of a carnal commandment.” Hebrews 7:16.

SEVENTH-DAY SABBATH VERSUS CEREMONIAL SABBATH

Seventh-day (Decalogue) Sabbath	Annual (Ceremonial) Sabbaths
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1. Made at the creation of the world.
Genesis 2:2, 3.
 1. Made at Sinai, about twenty-five hundred years after creation. Leviticus 23.
2. Memorialized an event at beginning of time, the creation, before there was a Jewish people.
 2. Memorialized events in current Jewish history. For example, Feast of Tabernacles. Leviticus 23:43.
3. Intended ever to turn men's minds back to creation. Exodus 20:8-11.
 3. Intended to turn men's minds ever forward to cross, etc. "A shadow of things to come." Col. 2:17. For example, "Christ our pass-over is sacrificed for us." I Cor. 5:7.
4. God rested on the seventh-day Sabbath and specifically blessed and sanctified it. Genesis 2:2, 3.
 4. God did not rest on these days, nor set them apart with distinctive blessing or sanctification.
5. Commemorates a world that had come forth perfect from Creator's hand.
 5. Commemorates and foreshadows events in a world plagued with sin.

6. Tied to weekly cycle, and the same day of the week always.
 6. Tied to the Jewish calendar, and thus a different day of week each time celebrated.
7. Could be kept anywhere in world, because weekly cycle operates free of all calendars.
 7. Could be known and kept only where Jewish calendar in existence.
8. Kept every week.
 8. Kept only once a year.
9. "Made *for* man." Mark 2:27.
 9. A part of that ceremonial ritual, which was "against us." Col. 2:14.
10. Will continue beyond this world. Isaiah 66:23.
 10. Abolished, taken "out of the way," at Christ's crucifixion. Col. 2:14.

WHY TRANSGRESS THE COMMANDMENTS OF GOD?

Many are the questions that religious leaders put to Christ in an endeavor to trap Him and find occasion against His work. Several times Christ answered their questions by asking some of His own. On one occasion He said to the religious leaders: "Why do ye also transgress the commandment of God by your tradition?" Matthew 15:3. This question was put to the religious leaders of His day, and it is well for spiritual leaders today to ponder it.

It is a solemn responsibility to be a mouthpiece for God. The eternal One never calls a man to be His messenger without Himself providing the message. As God's mouthpiece he is to receive his message from God and deliver it to the people in the name of the Lord. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Malachi 2:7.

Over and over again God lays the responsibility of the peoples ills and losses upon His watchmen. See Ezekiel 33:7, 8. As ministers we must "cry aloud, spare not." Isaiah 58:1. And it's not always pleasant "to contend for the faith once delivered to the saints." Jude 3. Instead of giving God's law we are often tempted to give human reasoning and terrible are the consequences. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not heark-

ened unto my words, nor to my law, but rejected it.” Jeremiah 6:19. “Why do ye also transgress the commandment of God by your tradition?” Matthew 15:3. God charges the ministry of having caused His people to “stumble at the law.” Malachi 2:8. He declares that the ministers have been “partial” with God’s law. Verse 9.

Today there is much partiality shown against the fourth commandment. Where some seek to throw away all ten of God’s commandments in an effort to escape the fourth, others refer to the Sabbath commandment as the one that is non-essential. By ridicule and contempt, by the strangest lines of reasoning imaginable, by the misapplication of scriptures, they seek to prove the unimportance of God’s Sabbath. By precept and example they would make the people forget what God said . . . “Remember.” Exodus 20:8.

The Sabbath is an integral part of the law of God. As we have shown, it is chosen by God to be the sign or badge of His power and authority. Exodus 20:8-11; Ezekiel 20:12, 20. It is the flag or emblem of His government. He accuses mankind of trampling His flag (Sabbath) in the dust. Isaiah 58:13. He asks us to take our feet off of the Sabbath and to call it a delight, the holy of the Lord and honorable.

God cannot be worshipped acceptably with error. He wants to be worshipped with truth. John 4:24.

YOU CAN KNOW THE TRUTH

Ofttimes we are asked, "How, with so many conflicting theories, ideas, and doctrines in the world; preached by seemingly good men, can I know what is the truth?" Let me tell you a story.

A person was crossing the Irish Channel one dark starless night, and stood beside the pilot. He asked him, "How do you know Holyhead Harbor on so dark a night as this?" The man didn't know but the pilot did; because it was his business to know. The pilot replied, "Do you see those three lights ahead? Those three lights must line up behind each other as one; and when we see them so united we know the exact position of the harbor's mouth."

How like the three lights God gives us to guide us on our way. Jesus is the light and He is truth. John 8:12; 14:6. The Bible is light and it is truth. Psalms 119:105; John 17:17. The Ten Commandments are light and truth. Psalms 119:142; Proverbs 6:23. When these three combine to point in one direction then we may go forward like the children of Israel did at the Red Sea (Exodus 14:15). And we may be sure we are in the will of God and have the true understanding of the Bible. If we will always insist that every doctrine — every so-called light — every theory must be in harmony with the three-fold test of truth and light we will never be led astray. We do not need to be ever learning and never coming to a decision. We do not need to study all the

religions of the world in order to know the truth. Become acquainted with Jesus; His Word and His Law. Doctrine or theory out of harmony with this three-fold test is false and dangerous. Truth makes free, John 8:32. Truth pleases God, Matthew 15:9. Truth is a passport to heaven, Isaiah 26:2.

It is not the number of years the custom has been in vogue nor the number of people that rally around a religious practice that gives it reliability or makes it acceptable to God. Only the word that comes from God leads to God. Man-made ways are not the ways to go in spiritual things. "All roads," it is said, "lead to Rome," but man-made doctrines do not lead to heaven. Jesus said, "I am the way." John 14:6. And again He said in Matthew 15:9: "In vain they do worship Me, teaching for doctrines the commandments of men."

What did Jesus do? What did He teach? "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. Salvation is so important that it is most unwise to trust so valuable a gift solely to the hands of finite man regardless of his high calling. We are not saved by another's faith or Christian experience. Individually we must accept the Lord Jesus Christ. Personal faith comes from personal study and knowledge. "Faith cometh by hearing, and hearing by the word of God." Romans 10:17. We must read the word for ourselves. We can "know the certainty of those things, wherein thou hast been instructed." Luke 1:4. The Master Teacher promises to every soul that is

willing to obey that He will make him know true doctrine. John 7:17. But we must do our part. "Study to show thyself approved unto God, . . . rightly dividing the word of truth." II Timothy 2:15. We must individually dig into the mine of eternal truth as a miner digs for precious metal. Proverbs 2:1-5. We must be honest and willing to obey God. Even though we may stand alone in our community, we are not alone; for when we stand for truth and live it, we are standing with Christ. Who said: "All the power of heaven and earth is given unto Me." Matthew 28:18.

When rightly divided, rightly understood, God's word is one perfect whole, each part cooperating, strengthening and adding luster to the other.

God demands obedience. It is the test of our love for Christ. "If ye love me, keep my commandments." John 14:1-5. See also verses 21, 23 and 24. Obedience to God's commandments is the proof of Christian experience. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked." I John 2:3-6.

The enemy of our souls would keep us in disobedience. He hates the commandments of God and particularly the Sabbath commandment, which is the sign of God's creative and sanctifying power.

In visions the prophet John sees a world-wide message called the Everlasting Gospel, which gives particular emphasis to obedience to the commandments of God. Revelation 14:6-12. He also sees the efforts on the part of Satan to keep man in disobedience. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Revelation 12:17. The dragon is Satan, the woman is the church. The remnant is the last portion of the true church in the last days.

At the very time when God is calling for a reformation regarding His down-trodden Sabbath, a veritable flood of anti-law and anti-Sabbath literature has come upon us. In reference to the Sabbath of the fourth commandment we hear men say: "It's against man's spiritual progress." But God says it is "for man." Mark 2:27. They call it the "Jewish Sabbath," but God calls it "the Sabbath of the Lord thy God." Exodus 20:10. They call the Sabbath a "yoke of bondage," but God says it is "the holy of the Lord." Isaiah 58:12. Man calls it "legalistic," a "religion of works"; God says the Sabbath is "a delight, honorable." Isaiah 58:13. Man says it makes no difference about days, one day is as good as another; God says I blessed the seventh day, and "the blessing of the Lord maketh rich." Proverbs 22:10. Man says the sabbath was for an old dispensation of law; God says the sabbath is for eternity. Genesis 2:1-3; Isaiah 66:22, 23. Man says "Oh forget it, it is of no consequence"; God says, "REMEMBER the sabbath day to keep it holy."

Yes, there is to be a worldwide revival of this long-neglected truth. It is going on. It is being heralded in over eight hundred languages. It will go to "every nation, kindred, tongue, and people," according to Bible prophecy. Revelation 14:6.

The prophet Isaiah also tells how the hour would come when this long down-trodden truth would be exalted. "And they that be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; . . . Then shalt thou delight thyself in the Lord." Isaiah 58:12-14.

Hundreds of thousands are responding to the plain, positive truth of God's Word on this subject. Other millions will respond when they hear and study and become sure of what God's Word teaches. The honest in heart will pay any price to be right with God.

In view of the judgment, and God is going to judge mankind by His ten commandments, (James 2:10-12; Ecclesiastes 12:13, 14), God, in love and fairness, sends to all the world a reform message regarding His desecrated holy day. True obedience can only come as the fruitage of an indwelling Christ. When Christ controls our life, then we will say, as He did, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalms 40:8.

No one would call Christ a legalist because He kept His Father's commandments and taught others to do so. Why should that epitaph be applied to those who seek to follow in His steps? We are not saved because we obey. We obey because we are saved.

We often hear the expression, "Oh, I do not think God is so particular about this commandment or that commandment. He is a god of love, and will not shut me out of heaven because of some little thing. Let us ever remember that one sin brought strife to heaven. One sin filled this earth with misery and woe. If disobedience made Lucifer an exile from the courts of heaven, if one disobedience drove Adam and Eve from the Paradise of God, never think that you and I will receive a welcome there while living in willful transgression. Only commandmentkeepers will dwell there, for all sin will be forever shut out. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

Willful disobedience is the mark of the followers of Satan. Ephesians 2:2 tells us that Satan's followers are called the "children of disobedience."

Obedience is especially emphasized as one of the outstanding characteristics of those who are invited to spend eternity with God. He says, speaking of His saved children, those who are clothed with immortality, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

In this disobedient age when the laws of God and the laws of men are set aside as things of naught, God will be able to say of some, "Here are they that keep the commandments of God." In this hour when lawlessness is rampant, when the gangsters and the lawless element take a toll of something like twenty-five billion dollars annually from this one nation alone; in this hour when the rank and file of men disregard the laws of God; in this hour when many ministers are so blinded by prejudice against certain of God's commandments that they seek to nail them all to the cross of Christ, . . . God says that He will produce a people that keep the commandments of God and have the faith of Jesus.

Dear reader, won't you yield completely to the will of God? Won't you come under new covenant relationship with the majesty of heaven and let Him write His entire law within your heart? Hebrews 8:10. It is the only true way of happiness. "Oh, that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as waves of the sea." Isaiah 48:18. "He that keepeth the law, happy is he." Proverbs 29:18. Why do ye also transgress the commandment of God by your tradition?" Let us hear the Master saying that to us. And again He says: "Why call ye me, Lord, Lord, and do not the things that I say unto you." Luke 6:48. Here are questions from our Lord that we dare not forget or push aside. There are many nominal Christians but there are not enough who are careful how they follow Jesus.

From our hearts let's live the sentiment of that old song, "All the way my Saviour leads me."

NOTE: In preparing copy for this book we have gotten thoughts from many authors. Particularly have we been grateful for the fine works of A. Walker, C. Edwardson, M. Andreason and F. D. Nichol, from whom we have taken liberally.

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